STUDIES IN RELIGIOUS TEXTS FROM ASSUR

A DISSERTATION

SUBMITTED TO THE FACULTY
OF THE GRADUATE SCHOOL OF ARTS AND LITERATURE
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY

DEPARTMENT OF ORIENTAL LANGUAGES AND LITERATURES

BY

JOHN ALBERT MAYNARD

PJ3785
.M47

3.1.23

HJ3765
.M47

The University of Chicago

LIBRARY OF PRINCE
MAR 1 1923
THEOLOGICAL SEMIN

STUDIES IN RELIGIOUS TEXTS FROM ASSUR

A DISSERTATION

SUBMITTED TO THE FACULTY
OF THE GRADUATE SCHOOL OF ARTS AND LITERATURE
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY

DEPARTMENT OF ORIENTAL LANGUAGES AND LITERATURES

BY
JOHN ALBERT MAYNARD

Private Edition, Distributed By
THE UNIVERSITY OF CHICAGO LIBRARIES
CHICAGO, ILLINOIS

Reprinted, with additions, from
THE AMERICAN JOURNAL OF SEMITIC LANGUAGES AND LITERATURES
Vol. XXXIV, No. 1, October 1917

TO MY FRIEND

THE REVEREND PROFESSOR S. A. B. MERCER, PH.D., D.D.

FOREWORD

In the preparation of this work I owe much to my former teacher, Professor D. D. Luckenbill, of the University of Chicago, who read my manuscript and suggested many improvements. Professor J. D. Prince, of Columbia University, and Professor S. Langdon, of the University of Oxford, were also consulted by me on several difficult passages.

I want to pay tribute to the help received during my studies from others, who were also my teachers in Semitic languages, especially Professors L. W. Batten, J. H. Breasted, R. Gottheil, R. F. Harper, A. Lods, S. A. B. Mercer, I. M. Price, C. N. Shepard, and J. M. Powis Smith.

STUDIES IN RELIGIOUS TEXTS FROM ASSUR

By John A. Maynard
General Theological Seminary

INTRODUCTION

The first series of *Keilschrifttexte aus Assur religiösen Inhalts* was published in 1915 by Erich Ebeling. Some of the texts there reproduced are duplicates of texts already published, and it is therefore unlikely that a translation of the whole volume will be given by the editor. We give here a series of studies bearing mainly on Nos. 12–18 and 41, namely, liturgical texts connected with NIN-IB and his consort Gula. To these has been added a study on text No. 1, dealing with Ishtar.

The interest of the new Assur texts is threefold: first, they shed light on Assyro-Babylonian philology; secondly, they give us some knowledge of Babylonian literary methods; thirdly, they tell us of religious practices and beliefs.

Philological discussions will be found in the notes. We shall, however, mention here an important point raised by the Assur texts. The question of a Sumerian origin of the word Sheol is opened by the occurrence of two new divine names in Ebeling, No. 49, II, 5–7:

5 *niš* ^{il}*en-zu-ul-la* 6 ^{il}*nin-zu-ul-la* 7 *ša irṣit la tari.*

"The invocation of the Lord of Zul and of the Lady of Zul, namely, of the Land of No-Return."

From these epithets of Nergal and Ereshkigal we infer that Zul = "Land of No-Return," i.e., the abode of the departed, Sheol. The name Sheol has in Hebrew a foreign appearance. Some have already supposed a primitive form Shul. The change from *zul* to *sul* and then to *šul* is easily accounted for. As for the proper meaning of *Zul*, it remains doubtful. Perhaps it means "the distant country," either as a compound of *ul*, to be far away, or a by-form of *sud*, distant. A common name for ghost was *idim* (which became *edimmu*, *eṭimmu* in Semitic), i.e., a remote one. The departed were so called in order to avoid bad luck and to ward off the presence of

ghosts. Cf. Gilgamesh Epic. X, v, 24; XI, 1, 214, 274. The same custom is found among the Arabs. One may conceive easily that a similar idea should underlie the name of the abode of departed spirits.

Another point is of great importance, not only because of its intrinsic value for Assyro-Babylonian literature, but also because of its bearing upon the textual criticism of the Old Testament, where methods sometimes strike one as somewhat arbitrary. The Masoretic text gives only one archetype and that not very ancient, and the testimony of the versions is often of doubtful value. If canons of Old Testament criticism can be shown to apply to Babylonian literary documents, this will be a strong argument in their favor. In our treating of the fragments of the epics *Lugal-ud* and *Ana-dim* we shall show that there was a Northern and a Southern text with several local recensions. Until more texts are published, and until Sumerian is better known, we can only call attention to what might be done in that direction.

The scribe who copied the Assur text of Ishtar's descent into hell has written out long vowels in several places to show the place of the metrical tone (cf. Meissner, *OLZ*, XVIII, 332). We may suppose that the story of Ishtar's search for Tammuz was cantillated on the festival of that god. In Assyrian, as in Hebrew, the rhythm was dependent upon the number of beats, and we cannot discover hard-and-fast rules as to the intervals between the beats. While the Ninib epics were preserved in Sumerian, the Legend of Ishtar was freely rendered into Semitic. Later the texts of the former were accompanied by an interlinear translation. Metrical versions became independent of the Sumerian prototype and developed on their own lines. They were not used in liturgical services or in other priestly functions, but were apparently a semi-profane literature used by rhapsodists rather than by priests.

A curious instance of a complicated use of Sumerian texts is found in text No. 4 (pp. 6–8), which is a duplicate of K. 4175+Sm. 57 (*PSBA*, X, 418 ff.). The first column of Ebeling's text (corresponding to the first two columns of K. 4175+Sm. 57) gives a series of usually meaningless sounds. Meissner has suggested (*OLZ*, XVIII, 333) that they may be musical notations. We cannot accept this

opinion, for the following reasons: First, because at the top of the tablet the sounds are very simple, while at the end they have considerably expanded. Secondly, while these meaningless sounds are in one column in Ebeling, No. 4, they are separated into two columns in K. 4175. One does not see why it should be so with musical notations. Thirdly, we can give a translation of a few of these sounds, and there is nothing musical about that meaning. It is difficult to see musical notes in *sak-kud* ("beheading"?) obv. 34; *sag-kur sag-kur-ta* ("mountain-top," "on the top of the mountain") ob. 37–38; *sag-dingir sag ^{d}TUG sag-mu* ("the head of a god," "the head of the god Tug is my head") obv. 35–36; or the divine names ^{d}*Kuš* ^{d}*Kuš-Kuš* rev. 5; ^{d}*alad* ^{d}*lama* rev. 6; ^{d}*Ka* rev. 1–2; ^{d}*Nidaba* ^{d}*Nidaba*, K. 4175+Sm. 57 rev. 19/20.

One might suppose that these mysterious sounds are analogous to the Stobhāksharas used in the cantillation of the Sama-Veda. These were the object of speculation as early as the Chandogya-Upanishad (*Sacred Books of the East*, I, 22, 26–28) and have assumed a great importance in the Tantras. To these Tantric ejaculatory spells we would compare, not only the spells scattered through the hymns published by Reisner (*SBH*, p. xvi), but even more developed secret formulas in Sumerian (Sm. 504, Bezold, *Catal.*, IV, 1413; cf. Sayce, *Hibbert Lect.*, p. 478), or in Assyrian IV R^{2}, 55, 26, 27*a* = Sm. 1301, III 10 ff. (Bezold, *Catal.*, IV, 1477; cf. D. W. Myhrman, *ZA*, XVI, 188–89), or the curious incantation against blindness in the Babylonian Talmud (Aboda Zara 12*b*), or the magical sentences in Egyptian Hellenistic papyri, or the meaningless spells used frequently in modern Moslem charms.

Professor John Dyneley Prince suggests to me the very plausible theory that, while one or two priests recited this story of the creation in a kind of monotone, one or two other cantors hummed the mystical spells an octave lower, accompanying, as it were, the Scripture lesson. Professor Prince has witnessed such a performance by American Indian medicine-men.

Finally, the new Assur texts refer to a few hitherto unnoticed religious practices and even to some features recalling the mystery-religions. To these we call attention in the notes. The study of Babylonian religion is still in its infancy. Much has been written

and a great deal has been discovered about divination and purificatory rites; very little indeed is known of the larger outlook in religion and of the Babylonian theology. The time has not come as yet for a study of Babylonian religion as scientific as Farnell's *The Cults of the Greek States*. Many more texts will have to be collated, published, translated, or retranslated, and, until this is thoroughly done, philologists only can deal with the subject of Babylonian religion and civilization, quite aware that their work has little more than a provisional value.

I. A NEW RECENSION OF ISHTAR'S DESCENT INTO HELL

(Ebeling, No. 1, pp. 1–4)

The Assur text differs in many particulars from the well-known text *CT*, XV, 45–48 (IV R², 31) and allows us to complete it in several places. Part of the Sumerian original was published by Poebel in his *Historical and Grammatical Texts* (*UMBS*, V, No. 23) and translated by Langdon (*PSBA*, XXXVIII, 55–57). The Nippur recension differs very much from our Semitic versions from Assur and Nineveh. We shall designate the Sumerian text from Nippur by the symbol S^N and the Northern versions respectively as N^A (Assur text) and N^N (Ninevite text, *CT*, XV, 45–48). N^A is of course older than N^N; it has preserved in several places Sumerian loanwords and is probably nearer to a Sumerian original than N^N, but it would be useless to suppose a Sumerian text underlying N^A and N^N, because the latter were very free adaptations of the original story. A few lines of the beginning of N^A are broken off and the text begins with a syllable belonging to the fourth line of N^N (restored).

OBVERSE

1 [*ana bit eṭi-e šubat* ^{il}*Ir*]-*kal*-[*la* 2 *ana biti ša e*]-*ri-bu-šu la-a a-ṣu-u* 3 [*ana ḫarrani ša a*]-*lak*-[*ta-ša*] *la-a ti-ia-a*-[*rat*] 4 [*ašar ša*] *a-kal*-[*ši*]-*i-na ṭi-iṭ*-[*ṭi* 5 *nuru ul im*]-*ma-ra i-na e-ṭu-ti aš-b*[*u* 6 *labšuma*] *ki-ma iṣṣurē ṣu-ba-at a-kap-pi* 7 [*eli*] ^{is}*dalti u sik-ku-ri i-ša-pu-uḫ epirē* 8 ^{il}*Ištar šu-mur-ra-a-tu tab-ka-at* 9 *ana bab irṣit la tari i-na ka-ša-di-i-ša* 10 ^{il}*Ištar pi-i-ša ip-pu-šu i-qab-bi* 11 *a-na atū ša babi a-ma-a-tam izakkar* 12 *atū me-e pi-i-ta-a babam* 13 *pi-ta-a babam-ma a-na-ku lu-ru-ub*

14 [*šu*]-*um-ma la-a ta-pa-ta-a ba-a-ba-am* 15 *a-ma-ḫaṣ si-ip-pa uš-ba-lak-ka-ta* ^{iš}*dalate* 16 *a-šab-bir giš-ri-na-am-ma a-ša- . . . ar-ra* 17 [*el*]-*lu-u-ni mituti-ma ik-kal-*[*lu-ni ba*]*l-ṭu-*[*t*]*i* 18 *el* [*mi*]-*tu-te i-ma-'-du* [*bal-ṭu-te*](?) 19 ^{amel}*atū pi-i-šu ip-pu-šu i-qa*[*b-b*]*i* 20 *iz-za-qa-ra a-na ilat ba-la-ṭe . . .* ^{il}*I*[*št*]*ar* 21 *i-ziz-zi belti la-a* [*tanadî*] *ša* [*babi?*] 22 *kir-bi-iš qa-'-i daltu*(*?*) . . . 23 *zi-kir-ki lu-ša-na-a* [*ana šarrati* ^{il}*Ereškigal*] 24 *e-ru-ub atū iq-ta-bi* [*ana* ^{il}*Ereškigal*] 25 *an-nu-u a-ḫa-at-ki* ^{il}*Ištar . . . i-na . . .* 26 *mu-ki-il-tu ša kip-pi-*[*e*] *rabuti* 27 *da-li-ḫa-at ap-si-i ma-ḫar* ^{il}*E-a . . .* 28 ^{il}*Ereš-ki-gal an-ni-ta i-na ša-mi-ša* 29 *ki-i ni-ki-is bi-i-ni e-ri-qu pa-nu-ša* 30 *ki-ma ša-ba-at ku-ni-i-ni iṣ-li-ma ša-ba-tu-š*[*a*] 31 *mi-i-na-a lib-ba-ša ub-la-an-ni-*[*ma*] 32 *mi-i-na ka-*[*ab-ta*]*-ša-ma uš-pir-da-an-ni-ma* 33 [*an*]*-nu-u a-na-ku it-ti* ^{il}*A-nun-na-ki mê a-šat-ti* 34 [*ki-ma*] *aklē e-ka-la ṭi-iṭ-ṭa* 35 [*ki-m*]*a šikare a-šat-ta-a mê dal-ḫu-te.* 36 [*lu-ub-ki*] *i-na muḫḫi idle ša uz-zu-bu ḫi-ri-ti* 37 [*lub*]*-ki i-na muḫḫi ardate ša ana utli ḫa-mi-ri-ši-na šal-lu-*[*u*] 38 [*lubki ana ṣiḫ*]*-ri la-a-'a ša ina la-a u-mi-šu ṭar-du* 39 [*alik*] ^{amel}*atû pi-ta-aš-ši babam* 40 [*uppišma*] *ki-ma par-ṣi-ka la-a-be-ru-ti* 41 [*illik* ^{amel}*atū*] *ip-ta-aš-še babam* 42 [*irbi be*]*l-ti Ku-tu-u li-riš-ki* 43 [*ekallu irṣit la tari liḫdu*] *a-na pa-ni-ka . . . .* 44 [*išten*] *babu* [*ušeribšima*] . . .

REVERSE

1 [*guddud*] *ap-pa-šu* [*panuša arpu* 2 *karru*] *lab-biš ma-li-*[*e naši*(*?*) 3 *illik*] ^{il}*Pap-sukkal ana pan* [^{il}*Sin abišu* 4 *ina pan* ^{il}]-*Ea il-la-ka* [*dima-šu* 5 ^{il}*Ištar*] *a-na irṣiti u-ri-du* [*ul ilā*] 6 ^{il}*Ea i-na im-qi lib-bi-šu a- . . .* 7 [*ib-ni-m*]*a Aṣ-na-me-ir ku-lu-'* 8 [*al-ka*] *Aṣ-na-me-ir a-na bab irṣiti la tari šu-kun pa-*[*ni-ka*] 9 *VII babani irṣit la tari lip-pa-tu-u a-na ka-a-ša* 10 ^{il}*Ereš-ki-gal li-mur-ka-ma ana pani-ka li-pir-du* 11 [*ultu*] *lib-bu-šu im-mir-šu ka-bit-ta-šu ip-pir-du* 12 [*tum*]*-me-šu-ma ni-eš ilani rabuti* 13 *. . . ba-a-na-at . . . šaturru*(*?*) *. . .* 14 [*šu*]*-qi ri-ši-ka-ma uz-na šu-kun ana ḫal-zi-ik-ki* 15 *ma-a-e*(*?*) *bel-ti ḫal-zi-ik-ki lid-nu-ni-ma mê i-na lib-bi lal-ta-ti* 16 ^{il}*Ereš-ki-gal an-ni-ta i-na ša-mi-ša* 17 *im-ḫa-aṣ pi-en-ša it-ta-ša-ak u-ba-an-ša* 18 *te-tar-*[*š*]*a-ni-ma Aṣ-na-me-ir e-riš-ta ša la e-ri-še* 19 *al-kam Aṣ-na-me-ir šim-ti la ma-še-e lu-šim-ka* 20 *lu*(*?*)*-šim-ka-ma šim-ti la ma-še-e ana ṣa-a-ti* 21

. . . e-pi-id ali lu-u kurummat-ka 22 *[ḫ]a-ba-na-at ali lu-u mal-ti-it-ka* 23 *[ṣil]-lu duri lu-u ma-za-zu-ka* 24 *ak-su-pa-tu lu-u mu-ša-ba-ka* 25 *^{il}Ereš-ki-gal pi-i-šu ip-pu-šu i-qab-bi* 26 *izaqqar-ra ana ^{il}Nam-tar sukkal-ša* 27 *a-lik ^{il}Nam-tar e-kal-la ma-ḫaṣ di-li-gi-na* 28 *ak-su-pa-te zu-'-in ia-e-ri-te* 29 *^{il}A-nun-na-ki šu-ṣa-ma i-na kussi ḫurasi šu-šib* 30 *^{il}Ištar me balaṭi su-ul-li-'-ši-ma li-[qaššī]* 31 *il-lik ^{il}Nam-tar ekalla im-ta-ḫaṣ di-li-gi-na* 32 *ak-su-pa-ti u-za-in ia-e-ri-te* 33 *^{il}A-nun-na-ki u-še-ṣa-ma i-na kussi ḫuraṣi u-še-šib* 34 *^{il}Ištar me balaṭi is-lu-'-ši-ma[il]-qa-ši ana pani-ša.*

TRANSLATION

Obv. (Ishtar set to go) 1 to the abode of darkness, the dwelling-place of Irkalla, 2 to the house from which he who enters does not go out, 3 to the road on which there is no turning back, 4 a place where their food is clay, 5 (where) they do not see light, (where) they dwell in darkness 6 clothed like birds with a winged dress, 7 where dust is spread on door and bolt. 8 When Ishtar pouring wrath, reached the gate of the land of no-return, 10 Ishtar opened her mouth and spoke; 11 to the gate-keeper she addressed her speech, 12 O thou keeper, open the gate, 13 open the gate that I may enter. 14 If thou dost not open the gate, 15 I shall shatter the threshold, I shall tear off the doors, 16 I shall break the lintel(?) I shall . . the . . . 17 The dead shall come up, they shall devour the living, 18 the (dead) shall outnumber (the living). 19 The keeper opened his mouth and spoke, 20 he invoked the goddess of life(?) . . . Ishtar, 21 Stay, Lady, do not overthrow (the gate). 22 Wait here . . . at the door(?) . . . . 23 while I am announcing thy name to Queen Ereshkigal. 24 The keeper went in and spoke of Ereshkigal, 25 This is thy sister Ishtar . . . in . . . 26 she who supports the great festal(?) chambers, 27 she who stirs up the deep before Ea . . . 28 When Ereshkigal heard these things, 29 as a branch of tamarisk, her face became green, 30 as the edge(?) of a reed-bowl(?) her lips became black, 31 (she said) Why has her heart brought her to me, 32 why did her mind move her to come to me with joy? 33 This one . . . I shall drink water with the Anunnaki, 34 for food I shall eat mud, 35 for beverage I shall drink troubled water. 36 Let me wail for the men who forsake (their) wife, 37 let me wail for the young women plucked away from the bosom of their husband, 38 let me wail for the weak child driven away before the time. 39 Go, keeper, open the gate to her, 40 deal with her according to thy ancient customs. 41 The watchman went and opened to her the gate, 42 Enter, Lady, may Kutha greet thee 43 may the palace of the land of no-return rejoice at thy presence . . . . 44 The first door, he made her enter . . . .

Rev. . . . 1 his countenance fell, his face darkened 2 he was clad in mourning, wearing(?) foul garments. 3 Papsukkal went into the presence of Sin his father 4 (and) before Ea, his tears came running down, 5 Ishtar has gone down to the earth, she does not come up. 6 Ea, in the depth of his heart . . . 7 created Aznamer, the sodomite (and said), 8 Go, Aznamer, set thy face toward the gate of the land of no-return; 9 let the seven gates of the land of no-return be opened to thee. 10 May Ereshkigal behold thee and rejoice before thee; 11 when her mind is brightened and her heart joyful, 12 conjure her by the oath of the great gods 13 . . . She who creates . . . a dragon(?) . . . 14 lift up thy head, mark well the receptacle of the water of life(?) 15 (and say), O Lady, let one give me the receptacle of the water of life that I may drink water from it. 15 When Ereshkigal heard this 17 she smote her thigh, she bit her finger (and said), 18 Thou hast expressed to me, Aznamer, a desire that may not be expressed. 19 Go, Aznamer, I shall put upon thee a spell that cannot be forgotten, 20 I shall put upon thee a curse that cannot ever be forgotten, 21 may the mud(?) of the city be thy food, 22 may the sewers of the city be the place where thou drinkest, 23 may the shadow of a wall be the place where thou shalt have to stand, 24 may a threshold be thy dwelling-place! 25 Ereshkigal opened her mouth and spoke, 26 she called Namtar her messenger, 27 Go, Namtar, to the palace, smite the door-frame(?), 28 shatter the threshold of eru-stone, 29 bring out the Anunnaki, make them sit on a golden throne. 30 (As for) Ishtar, sprinkle upon her the waters of life and take charge of her. 31 Namtar went to the palace, he smote the door-frame(?), 32 he shattered the threshold of eru-stone, 33 he brought out the Anunnaki, made them sit upon a golden throne; 34 (as for) Ishtar, he sprinkled her with the water of life and took her before Ereshkigal.

NOTES

Obv. 4. *a-kal-*[*ši*]*-i-na* N^N *a-kal-šu-nu.*

5. [*im*]*-ma-ra* N^N *im-ma-ru.*

6. *a-kap-pi* N^N *kap-*[*pi*]. We find in Aramaic both אַכַּף and כַּפָּא.

11. *NI-GAB* (=*atū*, *SAI*, 3682) probably to be read *ni-du* (*dù*=*paṭaru*, Delitzsch, *S. Gl.*, 142). Cf. *CT*, XVI, 13, 49; King's *Magic*, Nos. 53, 20, 21.—*a-ma-a-tam;* Text *a-ta-tam.*

16. *giš-ri-na-am-ma*, loan-word from Sumerian. Cf. M–A. 234*b*.

17. The dead would return to earth as fever-spirits.

18. N^N *eli bal-ṭu-ti i-ma-'-du mi-tu-ti.* The scribe of N^A wrote one word for another.

21. *la-a* [*ta-na-di*] *ša* [*ba-bi*](?) N^N *la ta-na-da-aš-ši.*

22. *kirbiš*=*ina kirbi*, there.—*qa-'-i* (text *qa-'-TUR*) from *qa'u*, "to wait." Imv. II, 1.

26. *mukiltu*(N^N, obv. 27, *nu(?)-kil-tu*) is the fem. of *mukil* (from *kālu*).—*kip-pi-e* (text *kip-pi-ia*).
35. *dalḫute* ("troubled") (from *dalaḫu*) or *riḫute* ("of gutters").
37. *šal-lu-u* (text *šal-lu pa-ni*)—"bosom," euphemistic.
38. I.e., ruthlessly weaned by his mother. Ishtar being absent from the earth, not only has the desire for offspring died away, but the milk of nursing mothers has dried up.

The second half of the obverse has perished, with the exception of a few characters. The story as preserved in N^N (and partly in S^N) tells how Ishtar entered the seven gates of the lower regions and describes the consequences of her absence from earth. We now hear how Papsukkal (not Shamash, as N^N has it), the messenger of the gods, wore mourning for his sister Ishtar. Unhappily there has been an error in the numbering of the lines in Ebeling's text, the sixth line of the reverse being called line 5 by the printer, and the mistake being carried throughout. We have restored the proper numbering.

Rev. 4. *dimašu.* Cf. Weber, *OLZ*, X, 8.
7. Aznamer's name is given in N^N as *E-šu-na-mer*, which may be read *aṣu-šu-na-mer*, "his rising is brilliant." Since Marduk is called *Asar-nam-ru*, as first-born son of Ea (*CT*, XXIV, 15, 67=IIR 55, 67*c*=Br. 927), one might take both *Aznamer* and *aṣušunamer* as variants (or punning etymologies) of that divine name *Asarnamru*. But it is difficult to imagine Marduk as a divine minion and as having been accursed like the unlucky Aznamer. *ku-lu-'* N^N *as-sin-nu. kulu'u* is a synonym. In Ebeling's text No. 43, obv. 3, it occurs in conjunction with *ḫa-rim-tu*, "prostitute." Cf. also Boissier, *PSBA*, 1901, p. 120/122, 20; Tallquist, *Assyrian Personal Names*, 117, *s.v. Kulu-Ištar.* Thus *kulu'* is evidently, like *assinnu*, a Sodomite, who probably was also the court-jester of the Babylonian Olympus.
10. *li-pir-du* N^N *li-iḫ-du.*
11. *immiršu* IV, 1 from *namaru.* N^N *inuḫḫu.*
12. *ni-eš* N^N *MU;* this variant proves that *MU=niš.*
13. Not clear. The two last signs are probably the group Br. 8011=*šaturru*=*šasurru*, a kind of "dragon." Cf. Jensen on *bašmu* in *KB*, VI, 1, 309.
14. *ḫalzikki;* N^N *mašak ḫal-zi-qi;* probably a skin-bottle containing water similar to that of the fountain of youth; *ḫalziqqu* may be explained as a compound of *ḫal*, "strength" (=חיל, which becomes *ḫal* in Assyrian, as we see in the word *bît-ḫallu*), and *ziqqu*, "skin-bottle" (Aramaic זִקָּא).

17. *pênu* is a word otherwise unknown, meaning evidently "private parts," "thigh." N^N *UR* (=*sunu*). In this line, as in obv. 10, rev. 11, 26, the use of both genders for Ereshkigal is remarkable.
21. *e-pi-id*(*ṭ*). N^N, rev. 24, *NIG* ^{giš}*APIN;* perhaps *e-pi-id* is a scribal error for *e-pi-in*. (Cf. *epinnu*, "irrigated field"; M–A. 80a.) *APIN* is perhaps the same as the Hebrew אֹפַן, "wheel." ^{giš}*APIN*=*narṭabu*, "watering-wheel." *NIG* (or *NINDA*)-^{giš}*APIN* would be "mud." *kurummat*(*at*)-*ka;* N^N *a-kal-ka*.
23. *ma-za-zu;* N^N *man-za-zu*. Note the assimilated form.
24. *ak-su-pa-tu* usually *az-k*(*g*)*up-pa-tu*. Note the transposition of *k* and *s*(*z*).
27. *e-kal-la* here for *ki-gal-la*. Ereshkigal is also called *Ereš-e-gal-la*. Cf. Pinches, *Hymns to Tammuz*, Manchester Memoirs, 47, No. 25, pp. 6–9.—*diligina*, Sumerian loan-word (cf. *dilim*=*itgurtu*, *SAI*, 5732), probably related to ^{giš}*dili-rin*=*itgurtu gišrinni* (Delitzsch *SGl.*, 178).
28. *ia-e-ri-te;* N^N ^{aban}[*PA*]-*MEŠ*. Possibly *ia-e-ru* is a by-form of *eru*, or is a part of a building. Cf. *BA*, *II*, 635. Strong's reading *ia-e-rak* given there is of course to be rejected. Cf. Martin, *Textes religieux*, I, 102, 9.
30. *su-ul-li-'-ši-ma* (cf. 34, *is-lu-'-ši-ma*) from *salaḫu; ḫ* softened to '.
34. Namtar brings Ishtar back to life and youth by restoring to her body its lost moisture. Cf. for a similar belief A. M. Blackman, *ZAES*, XLIX, 69–75.

The end of the tablet is badly damaged. We note, however, that in N^N, rev. 48, we must read *ip-ši-iš*, "anoint," instead of *rum-mi-ik*, as had been generally supposed.

II. BABYLONIAN PRAYERS TO THE GOD URDA (ANUŠAT) (NIN-IB)

The true reading of the ideograph ^{d}*NIN-IB* was unknown until lately. The discussion was reopened in 1904, when Professor Clay found the name written in Aramaic as אנושת (cf. *BE*, X, p. xviii), which we would vocalize *Anušat*. Cf. Pognon, *Journal Asiatique*, 1913, 1, p. 411; Thureau-Dangin, *RA*, XI, 81. For other readings cf. Clay, *Amurru*, p. 196, and *Miscellaneous Inscriptions*, I, 97; Langdon, *Babyl. Liturgies*, p. 147 n. We prefer the form *Anušat* because it is more simple and also because it may be explained etymologically as *Anu-šad*(*i*), "the *Anu* of the mountains," "the mountain-god." Cf. *kur-da-ri*, "eternal mountain," a title of Ninib. Cf. Radau, *BE*, XXIX, 1, p. 73, and the many references to Ninib's

mighty deeds in the mountains in the texts studied here. Perhaps *Anušat* stands for *Anu-išati*, "the *Anu* of fire," but this is less likely.

The Sumerian reading of *NIN-IB* has been given in the Yale syllabary published by Professor Clay (*Miscellaneous Inscriptions*, Vol. I, No. 53, l. 288):

Ur-ta, u-ra-šu, ša ^{d}*NIN-IB šu-ma.*

Dr. Clay (*op. cit.*, pp. 97–99) discusses at length this value. Jensen had already guessed a reading *Namurtu*. Cf. *Gilgamesh-Epos in der Weltliteratur*, p. 87; *KB*, VI, 2, p. 12. *Namurtu* would clearly be a Semiticized form of the Sumerian *Nam-urta*, namely, *Urta*-ship. *Uraš* is the name of the sign *IB; urta* its true reading when it occurs in the name of the god. In one of the texts studied here (Ebeling No. 12, p. 11), we find the reading ^{d}*Ur-ru-da*. It being assumed that the text given by Ebeling is correct, the name of the god *NIN-IB* ought to be given as *Uruda* or *Urda* in the Babylonian dialect. The Assyrian would probably have pronounced it *Urta*. We cannot tell whether *Urda* goes back to a more primitive *(W)Murda* and whether there is any connection with the biblical Nimrod (although the latter might be derived from *Nin-murda*, the Lord Murda). If such is the case, the epics *Lugal ud melam-bi nir-gal* and *Ana-dim-dim-ma* would indeed deserve the name of Nimrod-Epos given a generation ago to the Gilgamesh Epic. One might even consider the possibility that the same hero Urda, or Nimrod, be identical with the mythical Ninos and that Urda is a deified mortal.

In favor of the reading *Nin-ib* there are few definite arguments. In Assurbanapal, Rassam Cyl. I^{105}, the name of an Egyptian prince is given as *Bu-kur-ni-ni-ib*, an apparently good Semitic name, but it stands for the Egyptian *Buk(k)unrînip* (Ranke, *Keilschr. Material zur aegypt. Vokal.*, 1910). For a previous reading *Bknrnf* (prob. *Bekneranef*), cf. Wiedemann, *Aeg. Gesch.*, 592; Steindorff, *BA*, I, 353. One might argue, however, that the Semitic scribe who wrote the annals made a wrong etymology of this purely Egyptian name and interpreted it as "the first born of Ninib." Against this hypothesis one may say that the determinative for "god" ought in that case to have been prefixed to *Ni-ni-ip*.

Professor C. H. Lager, who is working on Sumerian business documents in the library of Colgate University, informs me that he

has found in Colgate, No. 45, line 14, the divine name $^{d}Nu\text{-}ni\text{-}ib$. In addition to that we find in Ebeling's text No. 31, obv. 9, 10, a reference to the god $^{d}Ud\text{-}GI\check{S}GAL\text{-}lu$ (a name that we would read *Udgallu*) *ur-sag dingir-ri-e-ne-ge*, which the Semitic scribe translates as $^{d}L\text{-}IB$ (that is to be read $^{d}Ninnu\text{-}ib$) *qarrad ilani*. The reference is evidently to Ninib. It seems, therefore, that in spite of Clay's discovery the reading Ninib cannot be altogether set aside. We believe, however, that, like *Nin-girsu* (Lord of Girsu), it had primarily a local value (Lord of IB) and that the form *Urda* is better.

The hypothesis has been made that the priests of Babylon, who have given us our version of the creation-story, substituted the name of Marduk for that of Ellil in a more primitive form of the legend. This view is only partially true; the hero of the early form of the flood story was Urda, the mountain-god, whose mighty deeds were later ascribed to Marduk. The language of *Ana-dim-dim-ma*, Tablet II, implies the existence of an independent, if not an earlier, version of the fight of the son of Ellil against Chaos, when his weapon was the *abubu*, the flood of light. At the time when the epic *Ana-dim* was written, the god Ninib had become entirely astral, and therefore we are at present unable to discover the earliest form of the legend.

A. THE EPIC LUGAL-E UD MELAM-BI NIRGAL

This epic, so called from its opening lines, was written in praise of the divine hero Ninib. Beginning with the tenth tablet, we find a series of oracles connected with various stones, not necessarily precious. These stones represent foreign countries subjugated by Ninib. This appears from the catch-line of K. 4814, "god-like may he call the land by its name." The dolerite stone (Tablet XI, 2d stone, $^{na_4}esi = ^{abnu}u\check{s}u$) stands probably for the country of Magan, whence it was brought to Sumer. The *KA-gi-na* stone was found in the lands of Nairi (Tigl. Pil. VIII, 12) and may represent them (Tablet XI, 5th stone, $^{na_4}KA\text{-}gi\text{-}na = ^{abnu}\check{s}adanu$).[1]

Fragments of the epic *Lugal-e* have been edited by Pinches (IV R², 13 No. 1, 23 No. 2.), Haupt (*ASKT*, No. 10, pp. 79–81), Hrozný ("Mythen von dem Gotte Ninrag," *MVAG*, 1903, No. 5, Taf. XI–XIII), Radau (*Sumerian Hymns and Prayers to Ninib*, *BE*, XXIX,

[1] The *šadanu*-stone is perhaps the rock-crystal. Cf. G. Boson (*Rivista degli Studi Orientali*, VII, 411–12).

Nos. 6–8), Meek (*BA*, X, 1, 110–11), Langdon (*Historical and Religious Texts*, *BE*, XXXI, Pls. 9, 10). Possibly we ought to include A.O. 4135 (published by Thureau-Dangin, *RA*, XI, 82) and K. 5124 (edited by Macmillan, *BA*, V, 709, and wrongly described by him, p. 603, as a Marduk text). Other texts are still unpublished, namely Sm. 769 (with the exception of lines 9 and 10 published by Strassmaier, *AV*, pp. 734, 739; cf. Bezold, *Catal.*, 1434), Th. 1905–4–9, 394 (cf. L. W. King, *Catal.*, Supplement No. 765), and Bab. J. 5326 (cf. Meissner, *Assyr. Studien*, II, 57; *MVAG*, IX, 237). Until these texts have been made accessible, a thorough textual critical study of the Ninib epics would be premature. And yet we may at present formally distinguish a Southern and a Northern text. The texts studied by Hrozný were Northern, with the exception of the twelfth tablet of *Lugal-e*. Ebeling's texts are also Northern, but were written at an earlier date. The texts from Nippur are of course of the Southern type. We classify our texts as follows:

S^N Southern Text, Nippur (Radau, Langdon).

S^B Southern Text, Babylon, VATh. 251 (Abel-Winckler), Bab. J. 5326.

N^A Northern Text, Assur (Ebeling).

N^N Northern Text, Nineveh (Pinches, Haupt, Hrozný, Meek; Sm. 769).

TABLE I

TABLET	TEXTS			
	S^N	S^B	N^A	N^N
1.....	.....	Bab. J. 5326	Eb. 13, obv. I, 1–13	K. 133 (*ASKT*, 79–81)
2.....	.....	.....	Eb. 13, obv. I, 14–17	K. 4827 (Hr., Taf. XI)
3.....	.....	.....	Eb. 17; 13, II, 14–17(?)	.....
4.....	.....	.....	.....	K. 2863 (4 R^2 23 No. 2)
5.....	.....	.....	Eb. 13, rev.(?)	80–7–19, 127 (*BA*, X, 1, 110–111)
6.....	Rad. 6, obv. I(?)	.....	.....	.....
7.....	Rad. 6, obv. II(?)	.....	.....	.....
9.....	Rad. 6, rev. I	.....	Eb. 14, I	K. 2871–81–2–4, 396 (Hr., Taf. XIII)
10.....	Rad. 6, rev. II; 8, I	.....	Eb. 14, II	.....
11.....	Rad. 6, III; 7; 8, II	.....	Eb. 14, III	4R^2 13 No. 1
12.....	Rad. 8, III	VATh. 251 (Abel-Winckler 60–61)	Eb. 14, IV	Sm. 769
13.....	Rad. 8, IV	.....	.....	.....
Unclassified.	Const. Ni. 2375, 19 (Langdon, Pls. 9, 10)	.....	.....	K. 4814 (Hr., Taf. XII)

The First Tablet

(Ebeling, No. 13, p. 17; obv.)

For other parts of that tablet, cf. K. 133 (*ASKT*, No. 10, pp. 79–81; Hrozný, pp. 40–43) and note on Bab. J. 5326 by Meissner in *Assyriol. Studien*, II, 57 (*MVAG*, IX, 237). The obverse is given as *Rückseite* by Ebeling, but wrongly (Meissner, *OLZ*, XVIII, 334).

OBVERSE

2 *á-bi uru-bi dingir-[ri-e-ne . . .*
3 *a-na i-di-šu ilani ša ali . . .*
4 *lugal-mu ur-[ri] bar-bi ri-a . . .*
5 *beli šu-u pa-rak-ka ra-mi-[i(?) . . . .*
6 ^{d}*Urta (NIN-IB) en-za-dim kalam-ma di-[kud . . .*
7 ^{il}*Anušat (NIN-IB) belu ki-ma-ka ta-di-in [mata . . .*
8 *azag me-lam-ma-bi a-ba šu-mi-ni- . . .*
9 *a-sak-ka me-lam-mi-šu ma-an-nu . . . .*
10 *sag-ki-bi gal-la a-ba ib-ta-an-[ma]*
11 *ana bune-šu rabûti man-nu i-'-[ir-ra]*
12 *su-im-sig-sig ní sa-bé-[uš(?)-uš(?)]*
13 *uš-na-raṭ pu-luḫ-ta-šu zu-um-ra u-ša-ḫa-aḫ*
14 *im-gid-da I-kam-ma Lugal-e ud-melam-bi nir-gal*
15 *šu-nigin* 45 *mu-bi-im*

TRANSLATION

2/3 On his side, the gods of the city . . . 4/5 O my Lord, he who dwelleth in his sanctuary . . . 6/7 O Lord Ninib who like unto thee judgeth the land 8/9 Who can withstand(?) the terror of his glorious appearance. 10/11 Who can raise himself up to his magnificent countenance 12/13 the fear of him causes one to stand motionless, it crushes the body. 14 First "long tablet" of *Lugal-e ud-melam-bi nirgal*. 15 Altogether 45 lines.

NOTES

4. *ur* (Langdon, *Sum. Gr.*, p. 109) rather than the conjectural *ĝar* (Delitzsch, *SGr.*, p. 35); *ur-ri* Text *ur-laĝ*.
10/11. Completed after *SAI*, 2333, and Hrozný, *Ninrag*, p. 12/13, 10.
12/13. *sig . . . sig=šaḫaḫu; ušnaraṭ*, III, 2, from *naraṭu; uš-uš* is doubtful.

The Second Tablet

(No. 13, p. 17)

A few lines of the second "tablet" are given by the same No. 13. The end of the second tablet is given by K. 4827 (Hrozný, Taf. XI, pp. 22–23).

TEXT

16 *igi-bi ki-bi-šu ba-ni-in-gar*
17 *pa-ni-šu a-na aš-ri šu-a-tu iš-ta-ka-an*

TRANSLATION

16/17 He sets his face toward that place.

The Third Tablet

Ebeling, No. 17, p. 31; No. 13, II, 14–17, gives a duplicate of the first signs of lines 5–8 in No. 17 obv.

TEXT

OBVERSE

1 *[a-ma-ru e]-ta ê′ mê šu gir-[im-ma-ab-gal-la*
2 *[a]-ma-ru e-ta ê′ [a-na] ta-ḫa-zi i-[kabbas(?)]*
3 *ugnim-bi ki-gin ba-nu-zu ingar UL-ni-[ib]-aga(?)]*
4 *ni-šu-šu a-šar il-la-ka ul i-da-a i-ga-ra tu-un(?)-na(?)-[kip]*
5 *ǧu-dal-a-bi ugu-ba(?)-ta-an-ru á-bi ki-a mu-un-te-ga*
6 *iṣṣur-šu mu-pa-riš-tu muḫ-ḫa-ša im-ma-ḫi-iṣ-ma kap-pa-ša irṣita im[-ma-ḫi-ir]*
7 *ǧa-bi engur-ra ud-mi-ni-ib-ra-aǧ ka-mu-un-ba-ba-[e-ne(?)]*
8 *nunu-šu ina ap-si-i ^{il}Adad ir-ḫi-iṣ-ma pi-[šu] ip-te-ni-[']*
9 *gan-na maš-anšu-bi u-gug mi-ni-in-DU ǧu-mun-dim šu-mi-ni-ib-nam-[tar(?)]*
10 *il-du ša bu-ul-šu su-uk-ku-uk-ma ar-bi-i u-ša-a-me[šu-nu(?)]*
11 *a-ma-e zi(g)-ga-bi kur ru-a-bi-ǧul-ǧul*
12 *a-gi-e ina(?) [te]-bi-i mu-ab-bit šadi-i*
13 *ur-sag ^{d}Urta ki-bal-a-šu im-tug-da-na . . .*
14 *qar-ra-du ^{il}Anušat ana mat nu-kur-te i-ši(?)-ir-šu . . .*
15 *. . . . i]m(?)-ma bi kur-ra ba(?)-ra-aǧ uru-bi gid(?) . . tu . . .*
16 *. . . -šu ina šadi-i i-du-uk-ma ali-šu . . .*
17 *. . . -bi giriš-dim . . . . dim-ma . . . .*
18 *. . . -šu ki-ma[kur]-zip-ti šu-ma . . . .*

REVERSE

2 *. . . im-dugud-bi-ta . . .*
3 *^{d}U]rda kur-ra . . .*
4 *^{il}Anušat ina šadi-i . . .*

5 *en me-ir lib(?)-ba . . . ra-a[ĝ(?) . . .*
6 *beli ana ta-ḫa-zi ša ki-a-am šu-tu-[qat*
7 *giš-ku sìg-sìg-ga SAR nam-g[uruš-a]*
8 *duppu III -kam-ma lugal-e* 45 *mu-bi-im*

TRANSLATION

Obv. 1/2 *Amaru-eta-e* tramples down(?) to battle. 3/4 His people do not know whither it(?) goeth, the wall, it(?) hath pulled down. 5/6 His flying bird was struck upon the head and her wings came down(?) to earth. 7/8 His fish in the deep which Adad overflooded openeth wide its mouth. 9/10 The young ones of his flock are deafened, like grasshoppers he hath wasted them 11/12 the rushing of his flood destroyeth the mountains 13/14 the hero of Ninib bloweth(?) violently on the land of the enemy 15/16 his . . . . . makes a havoc in the mountains, his city, he enters . . . . 17/18 his . . . . like locusts . . .

Rev. 2 In his mighty storm . . . . 3/4 Ninib in the mountains 5/8 my lord, to the battle which thus draws near . . . . 7 in the conflict of weapons, a manly joust.

Third tablet of *Lugal-e*, 45 lines.

NOTES

Obv. 1. This line is given as a catch line by K. 4827 (Hrozný, Taf. XI, p. 22), thus proving that the latter was the second tablet. For *e-gir-e* in Hrozný's text read *e-ta-e*. Hrozný had supposed *gir-e* at the end of the line; we prefer to restore *gal-la*. Cf. Br. 9198. The *A-ma-ru e-ta-e* is perhaps the name of some personified atmospheric weapon of the storm-god; "it goes forth from the house (temple?) like a hurricane."

3/4. Read *KI-SU-LU-UB-GAR*=*ugnim*=*ummanu* (Br. 9649); *nišu* is a synonym. The second *KI* in Ebeling is a scribal error for *LU*.

5/6. A variant of the first two signs is given by Ebeling, p. 17, No. 13, Col. II, line 14, as *ĝu-RI-i*.

7/8. "Open their mouth," i.e., are dead.

9/10. The sign missing at the beginning of the line is perhaps *gan*=*aladu*, "to bring forth." The Sumerian verbs are active; the Semitic translator has used the passive.

11/12. The rendering *ru . . . ĝul-ĝul*, "to destroy," is proved by *gul*=*abatu*, Delitzsch, *SGl.*, 108.

13/14. The reading *im* for the sign *aragub-sissik*, already proved by IIR. 27, 17*c* (Br. 4816), is given here as a gloss.

17/18. For *giriš*=*kurziptu* cf. note on Ebeling, No. 14, 44/45 (Tablet X) of this series.

Rev. 5/6. *lib(?)-ba* = *šutuqu* (Br. 6207) = to advance.
7. Line completed after K. 2863 = IVR² 23, No. 2, obv. 1; (Hrozný, p. 32). It is the first line of the fourth tablet.

The Fourth Tablet

The first line given as a catch line by Ebeling, No. 17, obv. 7, corresponds to the first line in K. 2863 (4 R 23, No. 2) already studied by Hrozný, pp. 32–35.

The Fifth Tablet

The catch-line of the fifth tablet is given by K. 2863 (4 R² 23, No. 2) *ur-sag KA dub-ba-šu ša(g) šu-bi ši-ib-ri*, "the hero in his lamentation raised up his hand to his heart." Langdon has shown (*ZA*, XXVIII, 110) that this catch-line is found in Tablet 80–7–19, 127 (Meek *BA*, X, 1, 110–11), which is therefore the fifth tablet of the series. To that tablet probably belongs Ebeling, No. 13, Vorderseite (but really reverse; cf. Meissner, *OLZ*, XVIII, 334), unless it be part of the sixth tablet. A few signs are given.

1 *ur-sag men . . . sa(?)* 2 *qarradu . . . ba* 3 *du* ^{d}*En-lil-la . . .* 4 *mar* ^{d}*Ellil . . .*

Hero whose crown . . . . son of Ellil . . . .

The Sixth Tablet

The first line is given as a catch-line by Meek, *BA*, X, 1, 111. . . . *ingar du-ni-ag-a*, . . . erects a wall. Radau, No. 6, obv. I, probably belongs to this tablet.

The Seventh Tablet

Radau, No. 6, obv. II, probably belongs to this tablet. No portion of the eighth tablet has hitherto been identified.

The Ninth Tablet

No. 14 is a large tablet and seems to include four "tablets" of the series. Col. IV is certainly Tablet 12 and Col. III, Tablet XI; hence Col. I = Tablet IX and Col. II = Tablet X.

Lines 22 ff. duplicate K. 2871, obv. 1–28, Hrozný, Taf. XIII, pp. 36–37. K. 2871, without its complement, 81–2–4, 396, was edited again in *BA*, V, 676–78, by Macmillan. Radau, No. 6, rev. I, belongs to this tablet.

(Ebeling, No. 14, Obv., Col. I; pp. 18–19)

1 *En nam-til-l]a ^{d}Mu-ul-li-li men sag-e ul*
2 *bel na-piš-ti En-lil ša a-gu-u i-na qaqqadi-šu as-mu*
3 *ur-sag nam-kalag-ga-a-ni á-am-ma-šu nu-ub-zu-a*
4 *qar-ra-du ša dan-nu-zu a-na '-u-ri la-a na-da-a-at*
5 *še-ir-ma-al sag-ba-an-zi-am dam-mu gub-bu-na-mu*
6 *ša e-til-lu i-ḫi-šam-ma a-na mu-ti-ia e-ru-šu*
7 *mu-ut-na-mu-ši tu-ud-ba-an-ta ǧur-nu-mu-da-an-gar-ri-eš*
8/9 *ša a-na ḫa-i-ri-ia ul-du-šu u-šar-bu-šu u-ri la iš-šak-na-ma*
10 *dû-mu ^{d}Mu-ul-lil-la šu-mu-un-tag i-de-ni na-ba-nigin*
11 *mar ^{il}En-lil ša ip-par-ku-u pa-ni-šu la-a u-sa-ḫi-ra-ma*
12 *dun zi nunuz zi-de ba-an-tu-ud*
13 *id-lu ki-nu ša sin-niš-tu kit-tu ul-du-šu*
14 *E-šu-me-du ki-ide-el-la-ṇa in-na-an-gin-na*
15 *a-na E-šu-me-du a-šar ni-iš i-ni-šu il-lik-kam-ma*
16 *gu-da-an-ši-tar u-gir-ra-šu*
17 *qa-a lu ub-ru-'-šu a-na be-li ga-aš-ri*
18 *ga]šan ma-e aš-du-eš da-ši-in-gin en-da ǧil-sa-a-šu*
19 *be-li-ku e-diš-ši-ia lu-ul-lik a-na be-li da-ri-i*
20 . . . *ma-e mu-un-na-ni-in-du*
21 . . . *a-na-ku am-ma-ra-aš-šu*
22 *maǧ]-di dumu maǧ di-kud ^{d}Mu-ul-lil-la-ge*
23 *ti-iz-q]a-ra mar ṣi-ra da-ia-na ša ^{il}En-lil*
24 . . . *na gab-im-ma-da-an-ri*
25 . . . *bi (?) -šu lu u-maḫ-ḫa-ra-šu*
26 . . . *ni-am-en*
27 . . . *i-ṣa-ar-ra-aḫ-šu*
28 . . . *u-ĜUL-mu-un-ma-ma.*
29 . . . *ut-ni-na-šu*
30 . . . *igi-ši-i]n-bar gu-mu-na-an-dé-e*
31 . . . *na-ap-li-si-ma i-ša-si-ši*
32 . . . *-en-gin-en-na-dim*
33 . . . *-i ki-i tal-li-ki*
34 . . . *ki-bal-a mu-un-BUR-en-na-dim*
35 . . . *a-na irṣit nu-kur-ti ki-i te-ru-bi*
36 . . . *tal-la ba-an-ni-en-na-dim*
37 . . . *ta-ra-mu-u ki-i la-a tap-la-ḫi*

38 . . . *gu-ru-un nig-ga-ra-mu*
39 . . . *i-na gu-ru-ni ša ag-ru-nu*
40 . . . *za-e nin-bi ĝe-im*
41 . . . *lu-u be-li-zu*
42 . . . ^{d}*Urda-ka-ta*
43 . . . *ša* ^{il}*Anušat*
44 . . . *ĝe-na-nam-me*
45 . . . *ši-i] lu-u ka-am*
46 . . . *ĝa-ra-an]-mud*
47 . . . *lib-ni]-ki*

TRANSLATION

1/2 Incantation. O Lord of Life, god Ellil upon whose head a crown shineth, 3/4 hero whose plans are not frustrated because of his power, 5/6 by whom I quickly conceived, for my husband, a prince, 7/9 by whom I have borne him (and brought him) for my spouse while a roof was not put up for him(?). 10/11 Son of Ellil, who does not yield, whose face does not turn, 12/13 faithful hero that a faithful wife brought forth to him, 14/15 when he had gone to Eshumedu the delight of his eyes, 16/17 may I break my binding spell for my mighty Lord. 18/19 I, alone, am a lady, may I have access to my eternal Lord. 20/21 . . . . may I be filled from him, 22/23 the famous one, the exalted son, the Judge, (the offspring) of Ellil. 24/25 . . . . his . . . . may I be graciously received by him 26/27 . . . call upon him 28/29 . . . . implore him. 30/31 . . . look upon me, he says to her 32/33 . . . . when thou goest 34/35 . . . . when thou enterest the land of the enemy 36/37 . . . thou throwest down as one who dreads not. 38/39 . . . . with the treasures that I have heaped 40/41 . . . . may . . . . be his lady 42/43 . . . . when Ninib 44/45 . . . . Amen. 46/47 . . . . may he make thee.

NOTES

4. *nadat* from *nadu* 4. (Delitzsch, *HWB*, 449.), a free translation of *ZU*.

5/6. The use of *šu* in *erušu* is parallel to that of *šu* in *uldušu*, *ušarbušu* in line 9 and therefore a postposition; the verb is then *eru*, "to conceive." In the Sumerian text, *mu* might perhaps be taken as a relative pronoun, translated by *ša* in line 6, but since this *mu* is not repeated in lines 7–9, which the Semitic translator has taken to be parallel, it seems preferable to take *gub* (*bu*) . . . *mu* as a verb, "to raise seed." For this meaning of *mu*, cf. Delitzsch, *SGl.*, p. 187, *s.v. mu* I, 3. It seems that this part of the text refers to a *hieros gamos*. The goddess herself (probably *Nin-tud* or *Belit-ile*) speaks. Cf. *CT*, XV, 5, II, 1–2 and Dhorme in *RA*, VII (1910), 18. *Sag-ba-an-zi-am* is translated *ihîšamma*. The value *sag* . . . *zi-mu*=*ḫašu* "to hasten," is known. *zi-am* is a variant of *zi-mu*.

7–9. *tu-ud-ba-an-ta* is difficult. It seems that the Semitic translator was embarrassed and gave us a double translation, *uldušu ušarbušu*. *Ta* gives a passive meaning; cf. Langdon, *Sum. Gr.*, p. 147; *tudbanta* meaning "brought forth for."—*ĝur . . . gar* is translated *uri . . . šakanu* IV, 1, lit. "the *uri* was not made or put;" *da* passive; cf. Langdon, *Sum. Gr.*, p. 146. The sense is not clear, probably "fence" or "roof."—Lines 10–17 are addressed to Urda, son of Ellil, acting probably as a mediator.

14/15. He refers to Ninib whose sanctuary *Ešumedu* is well known.—"The delight of his eyes," lit., "the place of the lifting of his eyes."—*il-lik-kam-ma* (text, *il-lik-šum-ma*).

16/17. "The binding spell," lit., "the cord." For the rites of tying a cord to compel a god or semi-deified mortal cf. Westermarck, "l'Ar" (in *Anthr. Essays to E. B. Taylor*, pp. 369–70); *Origin and Evolution of Moral Ideas*, II, 584–86. The cord may have been tied in some hallowed part of the temple. For other magical rites connected with knots, cf. W. J. Dilling, *ERE*, VII, 747–51; R. C. Thompson, *Sem. Magic*, pp. 164 ff.; Frazer, *GB*^{3}, III, 293 ff. Cf. especially Ep. of Jeremy, 43; Thompson, *Devils and Evil Spirits of Babylonia*, I, 101.

18/19. The reading *ĝil* is doubtful. Cf. *ĝil-sa-a = daratu, šukuttu*, Br. 1399, 1400.

20/21. We take *du* as *amaru*, to be full. The equation *du = malu*, to fill, was already known. Cf. Delitzsch, *System*, p. 102; Prince, *Sum. Lexicon*, p. 83. "To be filled" may refer to some special grace or blessing asked for, not necessarily pregnancy.

28/29. Cf. Br. 9488.

36/37. The overhanging *la* points to a reading *tal*. Cf. Br. 2573 = *ramū* "to throw."

44/45. Cf. *nam-me = kiam*. Br. 2213.

The Tenth Tablet

(Ebeling, No. 14, Obv., Col. II, pp. 20–21)

Col. II, 27–46, is a duplicate of Radau, *BE*, XXIX, No. 6, II, rev. 1–11. Probably Radau, No. 8, Col. I, belongs to another part of this tablet.

1 *^{d}Urda en dumu ^{d}En-lil-la-ge aš-am-[mi-ni-ib-sìr*
2 *^{il}Anušat belu mar ^{il}Ellil ir-ra-[ar-šu-nu*
3 *ta-u kur-ra ba-an-zi(g)-ga-en-n[a-dim*
4 *u-mu ina šadi-i ki-i te-b[i-ka . . .*
5 *šu-dib-mu-šu mu-um-dib-ba-[en-na-dim*
6 *a-na ka-mi-ia ki-i tak-mi- . . . .*
7 *nam-ug-ga-mu mu-un-kud-da[-en-na-dim*

8 *a-na na-ri-ia ki-i ta-at-ta-ma . . . .*
9 *en ^{d}Urda me-en ki-dur-maḫ-e ní-ĝu-luḫ-ga-en-na[-dim*
10 *belu ^{il}Anušat a-na-ku ina šub-ti-ia ṣir-ti ki-i tu-gal-li-ta-ni*
11 *kalag-ga dun ingar-tug dirig-ga a-alam-zu ĝe-im-ta-ba-ba*
12 *dan-ka id-lu ra-aš e-mu-qi šu-ta-ru la-an-ka li-na-ši-ir*
13 *ud-gal a-kalag-ga-bi-šu nir-gal-e ĝe-en-zi-ri-ne*
14 *u-mu-gal-u ša a-na e-mu-qi-šu dan-na-ti tak-lu li-pa-šiš-ka*
15 *a-kalag-tug a-gar-ra šu-ĝu-mu-un-gíd-i*
16 *ra-aš e-mu-qi ina a-ba-ri liš-ta-da-ad-ku*
17 *ta-u-a šeš-a zi-dim ĝe-mu-[un]-dub-bu-ne-en*
18 *u-mu limnuti-ka ki-ma qêmu lit-bu-bu-ka*
19 *li-li-a-bi šu-ĝa-ba-an-zi-zi LU+UŠ-bi-ne-ne zu-ne*
20 *a-na li-li-di-šu-nu lu-u na-an-du-ra-ta-ma šal-ma-te-šu-nu mu-[di]-i*
21 *kalag me-en gu-dé-zu [ĝe]-gal gaz-e-ne til-la-ab*
22 *id-lu at-ta ši-si-it-ka lib-ba-ši-ma ina pu-su-si na-ag-mir*
23 *am-gal lu-šar-ra gaz-za-dim ní-ba-bi-šu gar-ra-ab*
24 *ki ri-mi rabi-i ša ma-du-tu i-du-ku-šu a-na zi-it-ti na-aš-ki-in*
25 *ta-u mê-ta giš-ku-ta ur-ku-ri nig síb-tur-ra šar-ra-dim*
26 *u-mu ina ta-ḫa-zi ki-ma kal-bi ša ka-par-ri kakku u-kaš-ši-du-šu*
27 *en me-en ^{nà}gug buru-da mu-bi ĝe-sà-a*
28 *be-li-ku sa-an-ta ina pa-la-ši šu-ma šu-a-tu lu-u na-[ba-a]*
29 *ni-ne-šu nam-tar-ra ^{d}Urda-ka . . .*
30 *ud-da kalam-ma ^{nà}A-AR-TAG ^{nà}gug buru-da ur ĝe-na-nam-me*
31 *u-ma i-na mati ab-nu il-la $^{[aba]n}$sa-an-tu ip-pa-la-as ši-i lu-[u ki-a-am]*
32 *ur-sag ^{nà}su-u ^{nà}ka-sur-ra im-ma-gub gu-ba-an-[dé]*
33 *qar-ra-du a-na ^{aban}si-e ^{aban}ka-šar-ri-e iz-ziz-ma i-[qab-bi]*
34 *en-e a-ra ne-ib-šid-e-[en-ne]*
35 *belu a-lak-ta i-ta-mi-šu-nu*
36 *^{d}Urda en dumu ^{d}En-lil-la-ge aš-am-mi-ni-ib-sìr . . .*
37 *^{il}Anušat belu mar ^{il}Ellil ir-ra-ar-šu-nu . . .*
38 *^{nà}su-u giš-ku-bi-sag-bi-ma za-na-dim . . .*
39 *^{aban}su-u a-na kakke-ia ki-i ta-[mu at-ta]*
40 *^{nà}ka-šur-ra gud-dim u-na-mu-un-laḫ-en-na . . .*
41 *ka-šur-ru-u ki-ma li-e qad-ri-iš ki-i ta-al-lak*
42 *am-dim á saḫar-ra mu-e-ri za-[na-dim]*

43 *ki-i ri-mi rabi(i) qar-ni-ka ina e-pi-ri ki-i . . .*
44 *giriš-dim šu-ǧa-ba-an-sìg-gi-[en-na-dim(?)*
45 *ki-ma kur-zip-ti e-mi-iš-ku-nu . . .*
46 *ní me-lam-mu ba-e-[en-ne-en-dul]*
47 *pu-luḫ-ti me-lam-mi-ia ik-tu-um . . .*
48 *a-maǧ-ni la(?)]-ba-an-z[ig-gi-en za-na-dim.*

TRANSLATION

1/2 Lord Ninib, son of Ellil, is cursing (them). 3/4 On the day when thou rushest through the mountains, 5/6 when, in order to catch me, thou takest hold of (thy net?), 7/8 when in order to murder me, thou preparest (spells?) 9/10 O Lord Ninib, when thou frightenest me in my noble dwelling, 11/12 O mighty hero, endowed with strength, overwhelming one, may thy form be cut off. 13/14 May the great Storm, sure of his abundant power, crush thee! 15/16 May the Strong One drag thee down to the muddy waters. 17/18 May thy evil days be poured upon thee like flour! 19/20 Deal terribly with their offspring, know them as corpses! 21/22 Thou art a hero; let thy cry be, Come to an end by crushing, 23/24 (or) as a great steer which a crowd has butchered, be thou cut to pieces, 25/26 or, on the day of battle, as a dog whom the shepherd reaches with his weapon. 27/28 Thou art Lord! While the dark(?)-stone[1] is being bored, let this name be invoked. 29 When Ninib has decreed the fate . . . 30/31 When in the land, the illa-stone or the dark(?) sandu-stone is bored, so let it be. 32/33 The hero standing over the su-stone, the kashur-stone, shall speak; 34/35 the Lord shall order their goings; 36/37 the Lord Ninib, son of Ellil, shall curse them. 40/41 O Kašur-stone, when like a bull furiously thou goest, 42/43 when like a great steer thou . . . thy horn in the dust in tumult(?) . . . . 44/45 like grasshoppers, he shall smite you. 46/47 The fear of my glory shall overwhelm . . . 48 Thou(?) art like one whose great strength one taketh away.

NOTES

1/2. For missing signs, cf. line 36/37.
3/4. *ta-u* (cf. also line 17/18). The Semitic scribe understood it as equivalent to *ud-da*.
5. Second sign is doubtful. We take it as *dib* (as the Semitic translator did).—*mu-un-dib-ba* (text *mu-e-dib-ba*).
9/10. *ina šubtiia ṣirti* is more definite than the Sumerian text; the latter speaks only of *the* lofty dwelling, and might be translated "when thou from thy lofty dwelling, terrified me."
11/12. *ta* passive; *li-na-ši-ir = linnašir*.

[1] Perhaps the Cornelian stone. Cf. G. Boson, *op. cit.*, pp. 405–6.

13/14. It is not clear whether this line is immediately connected with what precedes it.
15/16. *a-gar* = *abaru* cf. *SAI*, 8915.
17. *mu-un-dub-bu;* Text *mu-e-dub-bu.*
19/20. *šu . . . zi-zi* = "to be terrible"; cf. Br. 7124.—The true reading of *LU*+*UŠ* is not known. This passage establishes the meaning "corpse" for the ideograph.—*Zu* points to a form *mu-'-di-i* or *mu-di-i* in the Semitic translation. Ebeling's text has *mu-'-i*, probably a scribal error.
21/22. *GAZ* = *pu-su-si* Inf. II, 1 of *pa-sa-su.* M–A. 816*a.*
23. value *ní* for *IM* proved by VR 40; 61, 62*cd.*
25. *ur-ku* is probably the right reading; *ri* is not an overhanging syllable pointing to a form *ur-dur-ri*, but probably the sign of the nominative. Cf. Langdon, *Hist. and Rel. Texts*, p. 4, n. 2.
27. *buru-da*, S^N (Radau, No. 6, Col. II), rev. 1, *me-ri-GUL-ZA.*
29. *Urda-ka.* S^N, rev. 2, *Urda-ge.*
30. *A-AR-TAG.* S^N rev. 3, *A-(U?)-AR-TAG.*—*nam-me*, cf. No. 14, Col. I, 44. S^N, rev. 4, *nam-ma.*
31. ^{aban}*sa-an-tu* (text *LAḪ sa-an-tu*).
32. *ka-šur-ra*, etc. S^N, rev. 5, *ga-šur-ra-ge gu-am-ba-dé.*
34. reading *a-ra* proved by S^N, rev. 6, *a-RI-a.*
36/37. *aš . . . sìr* = *araru SAI*, 4826. *aš* = "to curse," *sìr* = "to sing." The curse was cantillated.—S^N, rev. 7, *nam-am-mi-ib-tar-ri.*
38. S^N, rev. 8, ^{na}*su-u giš-ku-ma sag-bí-dim za-na-dim.*
40/41. S^N, rev. 9, *u-na-ba-an-laḫ-gi-en-na-dim.*
42/43. *mu-e-ri* S^N, rev. 10, *me-ir-ri-dim.* We find *mu-e-ri in Radau, BE*, XXIX, No. 7, rev. 51; cf. Ebeling, No. 14, Col. III, 24/25, as a variant of *mer-ra* = *ri-ig-mu*, "tumult."
44/45. *giriš.* The Accadian name was unknown. Cf. Delitzsch, *SGl.*, p. 93. *kurziptu* is probably identical with the Aramaic כַּרְזִבָּא, "a kind of locust."—*e-mi-iš* is not from *māšu* (else we should expect *imiš*), but from some verb *amašu.* This passage fixes the reading *imiš* in Delitzsch, *HWB.*, 93*a*, *s.v. i-miš*, and also in *SGl.*, p. 259, *s.v. šarin.* The Sumerian verb is *šu-sìg*, from *sìg*, meaning evidently "to smite," etc. Var. S^N, rev. 11, *ba-e-en-zi-en.*
46. Line completed after S^N, rev. 12.
48. Restored from S^N, rev. 13.

The Eleventh Tablet

(Ebeling, No. 14, rev., Col. III, pp. 22–23)

The text given in this column is a variant of IV R^2 13 No. 1, obv. 46 ff., and has often been translated; cf. Bezold, *Catal.*, II, 483, for earlier works; Hrozný, *Ninrag*, pp. 26 ff., for a more recent

treatment. The new text explains much that had remained obscure. Radau, *BE*, XXIX, No. 7, rev. 38–62, is a duplicate of Col. III, 2–42.

The beginning of the column giving oracles concerning three stones is missing in the Assur text.

2 *lugal-mu*] $^{n\grave{a}}$*e-lal-l*[*um ba-gub*]
3 ^{d}*Urda en dû* ^{d}*En-lil-la-ge nam-mi-ni-ib-*[*tar-ri*]
4 $^{n\grave{a}}$*e-lal-lu giš-ku-geštu lù-du me-en ni-mu ĝu-mu-ni-*[*ib-ri*]
5 ^{aban}*e-lal-lu ra-aš uz-ni mu-uṣ-ṣa-lu at-ta pu-luḫ-ti* [*lu-u ta-ra-ma*]
6 *ki-bal-a kalam-ma-ge ur-a-ra-ge mu-mu ĝu-mu-ni-ib-*[*sà-a*]
7 *ina mat nu-kur-te mati mit-ḫa-riš šu-mi lu-ta-a*[*m-bi*]
8 *silim-zu-ta nam-ba-ra-bi*
9 *ina šul-mi-ka e ta-na-še-ir*
10 *kur-ra-zu tur-tur-la*(*l*)*-bi g*[*e-gig*]
11 *ra-bu-ut-ka eli ṣu-ḫu-ri li-im-ra-aṣ*
12 *me-mu bar-zu si-ĝu-mu-ra-ab-si-sa-e*
13 *par-ṣi-ia ina zu-um-ri-ka liš-te-ši-ru*
14 *giš-ku sig-ga ur-sag ug-ga-zu mu-zu ĝa-ra-an-pád-da*
15 *i-na tam-ḫu-uṣ kakki qarradu ša a-na-ru-ka šum-ka lu-u aš-qar*
16 *kisal-maĝ-am ki-gal-la ĝu-mu-un-da-ri*
17 *ina kisal-maḫḫi ki-gal-la lu-u ra-ma-ta*
18 *kalam-ma* [*igi*]*-dug-gi-eš ĝe-i-i ár-ri-eš ĝe-im-me-gar*
19 *mata ṭa-biš lib-ri-ka a-na ta-na-da-ti liš-kun-ka*
20 *lugal-mu* $^{n\grave{a}}$*KA-gi-na ba-gub*
21 *nam-kalag-ga-bi-šu gu-ba-an-de-e*
22 *a-na dan-nu-ti-šu i-ša-si*
23 ^{d}*Urta en* [*dû*]^{d}*En-lil-la-ge nam-mi-ni-ib-tar-ri*
24 $^{n\grave{a}}$*KA-gi-na ki-bal-a-šu gù-mer-ra gal-la*
25 ^{aban}*ša-da-nu ša ina mat nu-kur-ti ri-ig-ma taš-ku-nu*
26 *gù-ĝuš*(*?*) *mê-a gù-ĝuš*(*?*) *ne-ib-ra*
27 *ri-gim ta-ḫa-zi iz-zi-iš šam-riš ta-su-u*
28 *du*(*n*)*-na šu-mu sa-nu-mu-ri-ib-du*
29 *sal-ṭi-iš qa-a-ti lu ik-šu-da-ka*
30 *dú-dú-da-ta la ba-an-da-lal-e*
31 *it-ti aš-ṭu-te la-at-ta-lu-ka*
32 *ug-za* [*gir*]*-za ba-ab-sig-gi-da—a-na še-ip ni-ši-ka ta-tas-ḫu*
33 *garza* ^{d}*Babbar garza ĝe-a—pa-ra-aṣ* ^{il}*Šamaš lu par-ṣu-ka*
34 *sa-kud maĝ kur-kur-ra si-sa-e*

35 *ki-ma da-a-a-ni matati šu-te-šir*
36 *gal-an-zu pa-dú nig-nam-ma-ge*
37 *ir-šu mu-di-e man-ma šum-šu*
38 *nam-[guškin]-šu ĝe-en-kalag-gi—ki-ma ḫuraṣi li-ša-qir-ku*
39 *dun ba-dib-a-ni ù-ba-ra-en-na-til-la-zu-šu*
40 *id-lu sa ak-mu-ma a-di u-bal-li-ṭu-ka la [aṣ-la-lu-ma]*
41 *ni-ne-šu nam-tar-ra* ^{d}*Urta [ka-ta]*
42 *ud-da kalam-ma* ^{nà}*KA-gi-na til-la-sa-[sa ĝar ĝe-na-nam-me]*
43 *u-ma ina mati* ^{aban}*ša-da-nu bal-ṭu i qab-[bi ši-i lu-u ki-a-am]*
44 *im-gid-da* 11 $^{kam-ma}$*lugal ud melambi nir-gal*
45 *šu-nigin* 49 *mu-bi-im.*

TRANSLATION

2 My lord stood before the elallu-stone. 3 Ninib, son of Ellil, has decided the fate. 4/5 O *elallu*-stone, endowed with intelligence, thou art the enemy, mayest thou be thrown in fear of me. 6/7 Both abroad and at home may my name be invoked (as) 8/9 "In spite of the prosperity granted to thee, let it not be diminished. 10/11 May thy greatness find smallness difficult. 12/13 May my commands through thee be performed." 14/15 When, in the onslaught of weapons, I smite thee, O warrior, may I call thee by thy name; 16/17 in the great court of the Lower World, mayest thou lie down (even thou whose name is) 18/19 "May he look upon thee with favor in the home land, may he give thee pre-eminence." 20 My King stood before the mountain-stone, 21/22 crying with all his might, 23 Ninib, son of Ellil, has decided the fates. 24/25 Mountain-stone that causest a tumult in the land of the enemy, 26/27 the roar of battle, furiously, [noisily] thou hast removed. 28/29 May my hand overtake thee triumphantly. 30/31 With the mighty ones, I shall not pay thee reverence. 32 Thou shalt be cast out at the feet of thy people. 33 Let the commands of Shamash be thy commands. 34/35 Rule the lands like a noble Judge. 36/37 May the wise one, he who knows everything, 38 value thee like gold, 39/40 O hero, of whom I took hold, until I have quickened thee, I shall not take any rest. 41 When Ninib has decided the fates. 42/43 On the day that in the land he evoked the spirit of the mountain-stone. Amen. 44 XIth long tablet of Lugal. 45 Total 49 lines.

NOTES

2. Restored from N^{N}; S^{N} *i[m-ma-gub]*.
4/5. ^{nà}*e-lal-lu;* S^{N} ^{nà}*e-li-el-e,* "the *elel*-stone." Cf. Langdon, *BE*, XXXI, 29 (Pl. 10), line 8.—*lù-du=muṣṣalu.* Delitzsch, *SGl.*, p. 143, *s.v. du*, V; S^{N} *kur-lu-du.*
6. *ur-a-ra-ge;* S^{N} *[ur-a]-ri-a-ge.*
8–12. We take these three lines as a kind of name.
8. *nam-ba-ra-bi;* N^{N} *nam-ba-da-ab-e.*

10. Completed from N^N; S^N *ǧe-gig-*[*e*].

14/15. *sig-ga* N^N *sig-sig.—mu-zu,* etc. N^N *ug-ga-zu-šu gal-bi du-ma-ab; ša ta-na-ru ra-biš šuk-li-la;* Hrozný, "der du tötest, stirb herrlich." S^N, *ug-ga-zu šu-ǧal-bi ǧe-ni-du;* Radau, "thou who killest, gloriously thou shalt be adorned."

16/17. Line lacking in S^N; probably interpolated.

18/19. *igi* (text *giš*); this correction is supported by S^N *igi-*[*dug*]*-gi-eš;* the verb is *igi . . . i-i.* Cf. *igi . . . il-il* Delitzsch, *SGl.*, p. 22.—In the various recensions the verbs have been interchanged. S^N *ǧe . . . ma ǧe . . . i-i;* N^A *ǧe i-i ǧe . . . gar;* N^N *ǧe i-i ǧe . . . gal.*—We take the whole line to be the name given to the stone.

20. For different kinds of *KA-gi-na* stones, cf. *CT*, VI, 11*a*, 1–5.—*lugal-mu,* "My lord," "Monseigneur."

22. Between 22 and 23, S^N and N^N insert *dun ni-tug* $^{gi\check{s}}$*šir igi-bar-ra-šu ni-gal-la* (S^N *gal-kam*); "awe-inspiring hero, the light of whose eyes strikes with terror."

23. *dû,* not in text; supplied from N^N and from the same rubric in line 3.

24. *ki-bal-a-šu;* so N^N; S^N *ki-bal-a-ta.*

25. *ri-ig-ma;* N^N *rig-ma ez-za.*

26/27. This line appears in the margin of IVR. Cf. Hrozný, pp. 28, 29. Lacking in S^N. The value *ǧuš* is not certain (Delitzsch *SGl.*, p. 218). One might argue for a value *mer* from the reading *mer-ra=rigmu* in the preceding line.—*ta-su-u.* Meissner, *OLZ*, XV, 335, would read *ta-as-su-u,* which would be a better form. Yet *ta-su-u* is not impossible. The stem is *nisû* "to remove."—*izziš, šamriš,* double translation of *gù-ǧuš*(?).

28. *du*(*n*)*-na* is therefore the reading of [*BU*]*R-na=salṭiš* in N^N. This text as edited by Pinches has [*G*]*A-na.* (IVR. 13, rev. 24.) The reading *BUR-na* is more probable. For *BUR=tu=erebu,* "to enter," cf., IVR. 20, obv. 17; 28, 21*b* (Br. 339, 332).—*BUR=du=dababu,* "to speak" (Br. 337, 348).—*BUR=du*(*UL*)*=dâlu,* "to move furtively"; cf. *CT*, XVI, 28, 44, and variant. *ri-ib* is equivalent to *rab,* on which cf. Delitzsch *SGr.*, p. 172.—*sa . . . du,* variant form of *sa . . . dug=kašadu,* Delitzsch *SGl.*, p. 229.

29. The Ninevite scribe understood "has not reached." Our translator probably read *na-mu* as equivalent to the asseverative *nam.*

30. *dú-dú-da-ta;* N^N, *da-da-a-ta.—la,* N^N, *nam;* seems to be lacking in S^N.—*ba-an-da-lal-e;* N^N, *ba-da-ab-lal-e;* S^N, *ba-ab-lal-en . . . — da . . . lal.* Cf. Delitzsch, *SGl.*, p. 168.

32. *za . . . za.* N^N *zu . . . zu.—gir* (N^N). Ebeling's text has *LID.—sig-gi-da;* S^N *si-gi-en.—ta-tas-ḫu,* "without a negation." Hence the *e* in the Semitic N^N version was the asseverative *e.*

34. *sa-kud-maǧ;* N^N *sa-kud-dim,* which is supported by the Semitic translation in line 35.

36. *gal-an-zu* could be translated "magus."—*ge;* so N^N; S^N, *ka.*
38. *kubabar*, silver. The Semitic translator read *guškin*, which we find also in N^N.—*ĝe-en-kalag-gi;* N^N, *ĝe-en-kal-la-gi.* S^N, *ĝe-en-na-kal-li-me-en.* These variants prove that the reading *kalag* for the sign *GURUŠ* is correct. The value *kal(a)* (cf. Delitzsch, *SGl.*, p. 113) is derived. The reading *esig* proposed by Delitzsch (*SGl.*, p. 36) is doubtful; it is probably limited in its connotation and may be a Semiticism.
39. *ni;* N^N *na.—u-ba-ra*, etc.; S^N, *[ba]-ra-e u-un-en-na-til-la-zu-šu.*
40–43. Completed from N^N.
42. S^N *ĝe-en-na-na[m-ma].*

The Twelfth Tablet

Ebeling, No. 14, Col. IV, is a duplicate of VATh. 251. (Text in Abel Winckler, *Keilschrifttexte*, pp. 60–61; Hommel, *Sumerische Lesestücke*, pp. 122–25; translation by Hrozný, *Nin-rag*, pp. 30–31.) Radau, *BE*, XXIX, No. 8, Col. III, gives a section of the tablet not duplicated by Ebeling's text.

NOTES

11. *dugud = emedu* S^B, *uš.*
18/19. A duplicate of these two lines from the unpublished text, Sm. 769, is given by Strassmaier, *AV*, pp. 734 and 739. We would restore Ebeling's text thus: *lu(?)nagar lu kin-gi-a ab-nam-sa-sa-da; nam-ga-ru ša šip-ra du-mu-qa i-li-e-u;* "the smith who knows his work well."—The reading *sa-sa* for *DI-DI* is proved by Strassmaier's *sa(sig).—i-li-e-u* is from לאה.—Instead of *ab-nam-sa-sa-da*, Hr.'s transliteration of VATh. 251 has *ab-en-e-sá-sá = du-um-mu-qa i-qab-bu-u*, "the smith whose work is well spoken of."

The catch-line before the colophon of our text of Tablet XII differs from the catch-line in VATh. 251. According to the list of catch-lines given by Const. Ni. 2371 (cf. *BE*, XXXI, D. 10, rev. 19), we must read *ur-sag nàzib-tum-e ba-gub igi-dul ba-an-ag*, "The hero stood over the *zibtum* ('fate-bringer') stone, casting down his eyes(?)." The name of the *zib-tum* stone is found again in *CT*, VI, 12*a*, 32–34.

The list of rubrics dealing with stones in Const. Ni. 2371 (*BE*, XXXI, D. 10) does not settle the question of the order of their respective sections.

The rubrics obv. 6–9 in the Constantinople Tablet certainly belong to Tablet XI; 10 and 12 belong to Tablet XII; 16 belongs to Tablet XI; 17 to Const. Ni. 2375; 19 is the beginning of Tablet XIII in the N^A text, while, according to the catch-lines in VATh. 251 (S^B), rubric 14 begins Tablet XIII.

VATh. obv. 31 connects with the *du-šu* stone (a section of Tablet XII) the *gug*-stone, which is probably a part of our Tablet X, but this is not in itself very important, as Const. Ni. 2375, obv. 8, refers to the *ga-šur-ra* stone, which is also part of Tablet X.

Any attempt to classify these different sections must therefore be abandoned. There was in Assyria and Babylonia no Act of Uniformity. We must at least admit that S^B and Const. Ni. 2371 (a Nippurian text) represent an order different from the Northern recension of *Lugal-ud.*

The number of lines of Tablet XII was 44 according to VATh. 251. Ebeling has 40(?) plus 7(?).

Text 14 of Ebeling is dated in the eponym. year of Esarhaddon, as also No. 15 and probably No. 16. No *limu* of Esarhaddon is known. If this *Assur-aḫ-iddina* is the son of Sennacherib, we are surprised that he is not called *šarru.* We should expect a *limu* of Esarhaddon, either during the troublous times following the death of Sennacherib or before that date. The reading *Assur-aḫ-iddina* is not an error for *Nabu-aḫ-iddina*, whose *limu* is already known, because it occurs in at least two places in Ebeling's texts, and that in documents written by official scribes of Assur, whose accuracy in such matters can hardly be questioned.

B. THE EPIC ANA-DIM-DIM-MA

This poem is a supplement of *Lugal-e* and tells of a further exaltation of Ninib. While in the former epic we find, at times, traces of a chthonic character of Ninib, and, at other times, references to a previous career of Ninib as a legendary hero, in the second series Ninib has become a sky-god, without earthly affinities.

Texts belonging to this epic have been published by Hrozný, *MVAG*, 1903, No. 5, Taf. I–X; Radau, *BE*, XXIX, No. 9.

We have the same problems of textual criticism as in the preceding epic, but with only one version of the Southern text to deal with. We shall use the following symbols:

S^N Southern Text, Nippur (Radau).
N^N Northern Text, Ninevite (Hrozný).
N^A Northern Text, Assur (Ebeling).

TABLE II

TABLETS	TEXTS		
	S^N	N^A	N^N
I.....	Rad. 9, obv.	.....	K. 2864 (Hr., Taf. I)
II.....	.....	Eb. 12	K. 8531(=2R19 No. 1) +Rm. 126 (Hr., Taf. II–IV)
III.....	.....	.....	K. 38 (Hr., Taf. V–VI) (=2R 19 No. 2)
VI.....	Rad. 9, rev.	Eb. 18	K. 4829+Rm. 117.—79-7-8, 290 (Hr., Taf. VII–X)

The First Tablet

K. 2864. Cf. Hrozný, 6–9, Tafel I; Radau, *BE*, XXIX, I, No. 9, obv., is a duplicate of K. 2864, obv. 15–22, plus 9 additional lines. Cf. *BE*, D. V, 2, pp. 64–65.

The Second Tablet

(Hrozný, pp. 8–13, Tafel II–IV [K. 8531+Rm 126]; Ebeling, No. 12 [pp. 16–17])

NOTES

It will suffice to note a few important variants.

Obv. 6. *at* is a scribal error for *i*. Cf. K. 8531, obv. 4.

10. *i-ba-'-[u]*; N^N *ib-ta-'*.

11/12. *a-[mà]-ru* ^dUr*-ru-da; . . . -ti a-bu-ba-niš i-ba-'-[u]*; . . . "*NIN-IB* rushes like a cyclone." Instead of ^dUr*-ru-da*, N^N has *ba-ur-ta*. The *dimmer* sign differs very little from *ba*, and Ebeling's reading is not certain; the text is too fragmentary. The meaning of *Urda*—or, according to a Northern pronunciation, *Urta*—would be "storm, cyclone." Ninib was the storm-god, hence one of his names *Ug-gal-lu* or *Ud-gal-lu*(=*umu ir-pu-u*, "dark storm"), IIR, 57, 51*cd*. Cf. VR. 16, 47*ef*, which is to be distinguished from *Ud-*(*giš*)*gal-lu*, "the Sun of man-kind," a title of Shamash, IVR^2, 19, 47–48*a*.

13. *ki-ma u-mi ina i-šid šame ut-ta-[aṣ-ṣa-am]* Hrozný, p. 47 read *[ud-da]-aṣ-ṣa-am*, pres. II, 2, from **dasamu*, "to thunder." The form might be II, 2, from *asamu*, "to be strong" (*uttaṣṣam*=*u'taṣṣam*); II, 2, "to exhibit strength," "to be irritated," perhaps "to thunder." The Sumerian text has *ib-dam . . . za*. Cf. Br. 4980, *ib-dam-ma*=*ramamu*, "to thunder."

15. *[a-na] e-kur it-ta-aš-[ku-ni]*. N^N *a-na e-kur i-na na-aš-ku-ni*.

16. *[qar]radu ilani na-áš-pa-nu . . . .* N^N *qarradu ilani ma-a-ta i-na sa-pa-ni*.

17. last Sumerian sign *ta*, not *da* as Hrozný had supposed.

The Third(?) Tablet

(K. 38. Hrozný, Taf. V, VI, and pp. 12–15)

No part of the fourth and fifth tablet has been identified.

The Sixth Tablet

(Ebeling, No. 18; cf. Hrozný, pp. 14–21, Taf. VII–X; Radau, No. 9, rev.)

This is really the sixth, and not the fourth, tablet of the series, because in the Nippurian text published by Radau it occurs on the left side of the reverse.

Ebeling, No. 18. Obv. 10–26 = K. 4829, obv. 5–25
12–28 = 79–7–8, 290, obv. 1–22.
Rev. 1–27 = K. 4829, rev. 4–33
1 –5 = Rm. 117, rev. 10–15
11–25 = 79–7–8, 290, rev. 1–21
1–10 = *BE*, XXIX, No. 9, rev. 6–13

K. 4829, 79–7–8, 290 and Rm. 117 are combined in Hrozný, pp. 14–21. Hrozný did not know that 79–7–8, 290 represents a recension different from K. 4829, with which our text is more similar.

TEXT

1 *a-a-mu me-mu ǧa-ma-ni-ib-tu(r)-tu(r)- . . .*
2 *^{d}En-lil-li á nam-ur-sag-ga zu-šu ǧa- . . .*
3 *^{il}Ellil ana i-di qar-ra-du-ti-ia mê . . .*
4 *. . . g]uš ^{giš}ku-mu a-ra-ba ǧa-ma- . . .*
5 *. . . kakke-ia iz-zu-ti araba-a . . .*
6 *. . . nigin-na-mu gu en-ni-ir si ǧa- . . .*
7 *. . . el-la i-na nap-ḫar beli liš- . . .*
8 *. . . an-na-mu ki gal-la ǧa-ma- . . .*
9 *. . . a-nu-ti-ia i-na aš-ri rabi-i liš- . . .*
10 *[ur-sag] dib-dib-mu gud du-du-dim tug-su(d)-nun-tug-tu(d) ǧa-ma- . . .*
11 *[qarradu] ša ak-mu-u ki-ma alpi mu-tak-pi šum-ma-ni lit(?)- . . .*
12 *[lugal-mu di]b-dib-mu ^{d}babbar-dim ka-šu-ǧa-ra-ab-gal tur(?) . . .*
13 *[šar-ru] ša ak-mu-u ki-ma ^{il}ša-maš ap-pa lil-bi-nu . . .*
14 *kalag-ga a-ma-ru ^{d}en-lil-li kur-ra gab-nu-ge me-[en]*
15 *dan-nu a-bu-ub ^{il}ellil ša i-na šadi-i la-a im-ma-ḫa-ru a-na-k[u]*
16 *en ^{d}Urta me-en mu-pád-da-mu-šu ka-ki-su-ub ǧa-ma-ab-gá-e-ne*
17 *belu ^{il}anušat a-na-ku a-na zi-kir su-me-ia liš-ki-nu-u-ni*
18 *á-kal maǧ sag-pirig-ga ^{d}en-lil-li dirig-dirig-ta tu-ud-da me-en*
19 *e-mu-qa ^{il}ṣi-ra-ti zi-im la-a-bi ša ^{il}ellil ina e-mu-qi-šu ul-du-šu ana-ku*
20 *[ud?] an-ni rab dingir-ri-e-ne-ge—e-nu ^{il}a-nu rap-pi ilani*
21 *lugal(?) ^{il}an-ni dirig-gal-a-ni-su pad-da me-en*
22 *šarru(?) ^{il}a-nu i-na e-mu-qi-šu ra-ba-a-ti u-tu-u-šu a-na-ku*
23 *[. . . -ga(?)-giš kur-gul-gul-la-an-t]a nam-lugal-la tum-ma me-en*

24 [*kak-ku mu-ab-bit ša-di-e ša-qu-ti*] *ša ana šar-ru-ti šu-lu-ku a-na-ku*
25 [*nam-lugal-mu zag an-ki-ge*] *ǧad-ê′ ǧe-mi-ni-in-ag*
26 *šar-ru-ti a-na paṭ šame u irṣitim liš-ta-a-pi*
27 *ǧe-ag(?)-ri . . .*
28 *. . . ma-a(?) . . .*

REVERSE

(First lines broken off)

1 [*inim-dug lugal ud-sud-da-šu mu-un-na-ab-bi*]—*a-ma-tu ṭa-ab-tu ša šar-ri ana ru-qi-e-ti qi-bi-ši*
2 *a-nun-na a-ri-a* ^{d}*Nin-kar-nun-na-ge e-ne*
3 *ša ri-ḫu-ut ru-bi-e ra-ḫu-u* ^{il}*nin-kar-nun-na*
4 [*ud-bi-a ka-zur-zur-ra-ge*]—*e-nu-šu i-na pi-i ni-qi-i*
5 *sag nig-gir(?) a-sid-de sud-*[*de*]—*libba-šu ina kat(?)-ri-e me ka-ṣu-te is-luḫ*
6 *nig nam-ǧe-am ne-in-dug-ga-bi*—*man-ma-an-na-a ša iq-bu-šu*
7 [*me ud*]*-ul-ni-a-su ǧad-ê′-a-ge*—*par-ṣi-šu ana u-um ṣa-a-ti ana šu-pi-i*
8 *e-šu-me-du ǧad-ê′ dib-dib-bi-ge*
9 *ana e-šu-me-du šu-pi-iš i-na ba-′i-ka*
10 *šàg* ^{d}*urta-ge ba-šag*—*lib-bi* ^{il}*anušat i-ṭi-ib*
11 *en* ^{d}*urta-ra igi-zi mu-un-na-an-igi-in-bar*
12 *belu* ^{il}*anušat ki-niš ip-pa-li-is-ma*
13 *nitalam-a-ni ki-el* ^{d}*nin-nibru*^{ki}-[*ge*]
14 *ana ḫi-ir-ti-šu ar-da-ti* ^{il}*belit-Nippur*
15 *šàg-ga-a-ni mu-un-na-ab-dug bar-ra-a-ni mu-un-na-a*[*b-bi*]
16 *ša lib-bi-šu iq-bi-ši ša ka-bit-ti-šu iq-bi-ši*
17 *kimu nam-lugal-la sud-ud-du-šu ka mu-um-na-ab*—*ṭe-im ša*[*r-ri ana ru-qi-e-ti iq-bi-ši*]
18 *ur-sag nam-ur-sag-a-ni ǧad-ê′-a-ge*—*qar-rá-du* [*ša qar-ra-du-us-su šu-pa-a-a-ta*]
19 *nam-maǧ-a-ni eš* ^{d}*en-lil-la-ge ki ba-ni-*[*ib-uš*]
20 *nar-bu-šu* [*bit*] ^{il}*ellil irṣita im-*[*ta-lu-u*]
21 *en kur gul-gul gab-ri nu-tug-a belu mu-ab-bit šad-i*[*ša ma-ḫi-ra la i-šu-u*]
22 *me maǧ-bi mer-bi ba-*[*du-du*]—*ta-ḫa-zu ṣi-*[*ru ez-zi-iš it-tak-kip*]
23 *ur-sag-gal á-na-ta ê′-a*—*qar-ra-du ina* [*e-mu-qi-šu ib-ta-′a*]
24 *kalag-ga a-ma-ru* ^{d}*en-lil-li*—*dan-nu* [*abubu ša* ^{il}*ellil*]

25 *durta dumu maǧ e-kur-ra-ge—ilan[ušat ma-a-ru ṣiru ša E-kur]*
26 *nir-gal a-a ugu-na [zag-sal-zu maǧ-am]*
27 *e-til a-bi a-li-di-ka [ta-nit-ta-ka ṣi-rat]*
28 (Colophon) *Nabium-nadin-šume in-šar*

TRANSLATION

Obv. 1 O my father, mayest thou take part in my conflict . . . . 2/3 Enlil on the side of my valor . . . water . . . 4/5 . . . . my terrible weapons . . . . a raven(?) may . . . 6/7 among all lords may he turn(?) . . . 8/9 . . . . may my divinity be . . . at large 10/11 O hero, that I hold, as a bull breaks his nose-cord, may . . . 12/13 my king, which I hold like Shamash, may they prostrate themselves . . . 14/15 I am a mighty one, the storm of Ellil, which nothing withstands in the mountains. 16/17 I am the Lord Ninib. At the mention of my name may they lick the ground. 18/19 I am the Noble Power, the glory of the Lion, that Ellil begat in his strength. 20 Since Anu, the great one among the gods . . . 21/22 (the king?) Anu, in his great power, I have beheld. 23/24 I am a weapon devastating the high mountains, becoming to royalty. 25/26 May my royalty shine forth to the boundaries of heaven and earth.

Rev. 1 Tell her good news of the King for the future, 2/3 To Ninkarnunna, begotten by the great one. 4 When, according to the custom of offering libations, 5 in the midst of the Nig-gir(?), he poured out cold water, 6 whatever he has ordered to him; 7 when, in order to perform sumptuously his rites in days to come, 8/9 thou didst enter Ešumedu in glorious apparel, 10 the heart of Ninib was pleased. 11/12 The Lord Ninib looked with favor 13/14 upon his spouse, the maiden Lady of Nippur, 15/16 told her what was in his heart, told her what was on his mind, 17 intelligence concerning the kingdom in far-off days, he gave to her, 18 the hero whose dignity is glorious, 19/20 whose greatness in the House of Enlil fills the land; 21 he who devastates the mountains, whom none can resist; 22 he smites with terror in his noble array; 23 the great lord forges ahead in his strength; 24 the strong one, the flood of Enlil, 25 Ninib, the great Son of Ekur, 26 he who has been exalted by the Father, thy begetter, thy praises are sublime.—(Colophon). Nabu-nadin-shume was the scribe.

NOTES

Obv. 4/5. On the *arabu* bird cf. Delitzsch, *SGl.*, p. 10; perhaps a Semitic loan-word ערב .
10/13. Beginning of line completed from K. 4829, obv. 5–9.
10/11. *tug-su(d)-nun-tug-tu(d)*, "nose-cord," used to lead oxen; cf. Langdon, *BE*, X, 1 (Sumerian epic of Paradise), p. 79, n. 1.
12/13. 79-7-8, 290, obv. 1–2, *lugal-mu dib-dib-ba-mu ud an-na-dim—šar-ru ša ak-mu-u uma ki-ma ila-[nim]*.

15. *abub.* 79–7–8, 290, obv. 4, *ša-bu-ub.*

16/17. *ka-ki-su-ub,* "kissing of the ground with the mouth"; 79–7–8, 290, obv. 5, *ka-šu-ĝa-ra-a[n- . . . .*

23/24. . . . *-ga(?)-giš—kak-ku,* so after K. 4829, obv. 18–19. We must probably read *ga-ga-giš,* as Hrozný supposed (p. 56). *gaga* or *KAK* became in Semitic *kakku;* if *giš* is the determinative, *ga-ga-giš* = ^{giš}*ga-ga.*—Between lines 24 and 25, K. 4829 and 79–7–8, 290, insert two lines (cf. Hrozný, pp. 16–17, obv. 20–23).

25/26. Beginning of line after K. 4829, obv. 24/25. The variant 79–7–8 290, obv. 19/20, has only the end of the line and that differs very much from Ebeling's text: *ĝe-ê'-a-šu—irṣitim liš-te-pi.*

27. Ebeling's text is doubtful. 79–7–8, 290, obv. 21, gives *ĝu-mu-un-da-ri—lu ra-ma-ku.* But the text of that tablet differs so much from the recension given by Ebeling that we cannot be sure that it could be used here.

REVERSE

1. Completed from K. 4829, rev. 4, and Rm. 117, rev. 10.

2/3. Completed from K. 4829, rev. 5–6, and Rm. 117, rev. 11–12. Cf. also *BE,* XXIX, No. 9, rev. 9.

5. Completed from K. 4829, rev. 8–9, and Rm. 117, rev. 15. The Semitic scribe of K. 4829 has *lib-bi kiš(z)-ri-e me-e* . . . Hronzý translated (pp. 19, 57) "dem Inneren der Vulva." The Sumerian means perhaps a "bright-place." I cannot explain the Semitic word used here.

6. Completed from K. 4829, rev. 10, and Radau, No. 9, rev. 10. Read *nig* (S^N) rather than *ud* (K. 4829).

7. Completed from K. 4829, rev. 11, where one must read *ni* instead of *du* (*KAK*).

9. *ge.* Var. K. 4829, rev. 13, *da-a-na.*

15. *dug.* Variants (K. 4829, rev. 19, and Rm. 117, rev. 7) *bi.*—Line completed from K. 4829, rev. 19, and 79–7–8, 290, rev. 5.

17/18. Lines completed from 79–7–8, 290, rev. 8, 10.

19/20. Line completed from ditto, rev. 13–14, where we have *mu-un-ši-ib-uš—im-ta-lu-u.*

20. *bit* (*E*) (text *u*).

21, 22, 23. Completed from 79–7–8, 290, rev. 16, 18, 20.

23. *á-na-ta;* K. 4829, rev. 29, *a-kal-ta.*

24. Line not found in K. 4829.

25/27. Completed from K. 4829, rev. 31–33.

26. *ugu* (*KU*); cf. *Yale Syllabary,* p. 118, *u-gu, KU, ba-nu-u, a-la-du.* Variant *ugu.* This confirms the provisional reading Delitzsch, *SGl.,* p. 43; possibly *ugu* stands for a more primitive *ugun.*

27. *alidika.* Var. *alidišu.*

III. AN INCANTATION IN THE NAME OF GULA, THE LADY OF ISIN

(Ebeling, Nos. 15 and 16 [pp. 26–30])

Text No. 15 is a badly preserved duplicate of No. 16. We shall take Text No. 16 as the basis of our study, giving in the notes variants found in No. 15.

TEXT

1 . . . . *maǧ* . . . ^{d}*Ana* ^{d}*Uraš(?)*
2 . . . . *rabitu* . . . *ša* ^{il}*A-nim u* ^{il}*[Uraš(?)*
3 ^{d}*Nin-in-si-an-na* [*dû* ^{d}*An-na*] *me-ur-ǧe-i-i*
4 ^{il}*Nin*]*-kar-ra-ak ma-rat* ^{il}*A-nim* . . . *lu-ut-ta-*[^{c}*-id*
5 *e-ta ǧul-la-ni nam-ta-ê'* . . . .
6 *iš-tu biti la-li-ša ina ku-um-mi-ša* . . . .
7 *kalam-ma-ni* ^{d}*Babbar-ê'-dim silim-ma-mu na-gin*
8 *ma-at-sa ki-ma* ^{il}*Šamaš i-ḫa-aṭ i-na šul-me il-lak*
9 *sil-dagal uru-na-ge mi-ni-in-dib-bi uru-ni mu-un-da-di*
10 *ri-bit ali-ša a-na ba-'-i a-li-ša i-ša-an-na-an*
11 *nitalam-a-ni ur-sag* ^{d}*pa-bil-sag ǧi-li-a mu-un-gin*
12 *ḫi-rat qar-ra-di* ^{il}*pa-bil-sag ina ri-ša-ti il-lak*
13 *dû ki-àg-ga-ni* ^{d}*Da-mu šag-ga nu-nunuz-zi* ^{d}*Gu-nu-ra*
14 *mar-tu na-ra-am-ti* ^{il}*Da-mu sin-niš-tu damiqtu* ^{il}*Gu-nu-ra*
15 ^{d}*alad šag-ga e-gal-maǧ-a-ni egir-ra-na mu-un-laǧ-gi-eš*
16 ^{il}*šedu damqu a-na e-gal-maḫ arki-ša il-lak*
17 ^{d}*utug šag-ga a-a* ^{d}*En-lil-la zi(d)-da-na mu-un-gin*
18 ^{il}*utukku damqu a-bi* ^{il}*Ellil im-nu-ša il-lak*
19 ^{d}*lamma šag-ga en* ^{d}*e-mam-nir-ra gub-bu-na mu-un-gin*
20 ^{il}*lamassu damqu bel* ^{il}*E-nam-mir šu-me-el-ša il-lak*
21 ^{d}*šu-nir-ra-a-ni laǧ-an na-dim igi-a-ni-šu si-mi-ni-ib-s*[*i*]
22 ^{il}*šu-ri-nu ša ki-ma nu-ur šame ina pa-ni-ša uš-te-š*[*ir*]
23 ^{d}*šu-maǧ sukal zi e-gal-maǧ-a igi-šu mu-un-g*[*in*]
24 ^{il}*šu-maḫḫu sukallu ki-nu ša E-gal-maḫ ina maḫ-ri-ša il-l*[*ak*]
25 *e-sir sil-dagal mu-un-na-ab-el-e uru mu-un-na-ab-kug-*[*ga*]
26 *su-qu u ri-bi-tu ul-lu-lu-ši alu u-lal-*[*li*]
27 *eš-nibru*^{ki} *dur-an-ki-*[*e?*]*-sag-il-la mu-un-*[*gin*]
28 *a-na bit Nippur* . . . [*markas*] *ša šame* [*u irṣiti*] *il-lak*
29 *id-id sal-sil-sig-a mu-un-da-ab-ri e*[*š*] . . . *mu-un-na-ab* . . .
30 *i-na i-si-ni-ti ir-ḫu-uz-ma ina* . . . *ib* . . .

31 *lugal-e gun-bi gir-mu-na-ma*
32 *šar-ru i-na kap-pi ki-lal-la-an šepa-šu* [*iš*]*-kum*
33 ^{id}*bura-nuna-ki* ^{gi}*uš kug-gi mu-un-na-dir*(*ig*) *Nibru*^{ki} *nu-un-da . . .*
34 *i-na pu-rat-ti u-di-tim ellati a-na Nippur ḫa-diš iq-qi-lip-*[*pu*]
35 *kar-geštin-na-ge mà ne-in-uš* ^{d}*En-ki mu-un-da-*[*ǧul*(*?*)]
36 *ina kar karan-na* ^{iš}*elippam um-mid-ma* ^{il}*E-a iḫ-du-u*
37 *BUR-na-ni e-*^{d} *en-lil-la-ki am-ma-da-an-tur*
38 *aš-riš a-na bit* ^{il}*Ellil i-ru-um-*[*ma*]
39 *e-kur-za-gín e-*^{d} *en-lil-la-ge nindaba*(*?*) (*ŠUK-ININNI*) *sa-ne-in-*[*dug*(*?*)]
40 [*i*]*na e-kur-za-gin bit* ^{il}*Ellil nin-da-ba-a* [*ukin*(*?*)]
41 *e-kisal-maǧ-e e-kisal* ^{d}*en-lil-la-ge gud udu mi-ni- . . .*
42 *a-na e-kisal-maḫ e-kisal* ^{il}*Ellil al-pi im-me-ri . . .*
43 [*lug*]*al-e ki-lugal-gub u*(*d*)*-sud-du-gid šu-mu-ši-*[*in . . .*
44 *šar-ru i-na šu-bat be-lu-ti-šu a-na ume ru-*[*qu-ti . . .*
45 ^{d}*en-lil-li sag-ki laǧ-ga-a-ni mu-un- . . .*
46 ^{il}*ellil zi-me-šu na-mi-ru-ti it- . . .*
47 ^{d}*en*]*-lil-li ǧul-ǧul-la-ni mu-un- . . .*
48 ^{il}*enlil*] *ḫa-di-iš . . .*
49 ^{d}*Nin-in-si-na dû an-na nam- . . .* [*tar*(*?*)]
50 ^{il}*Nin-kar-ra-a*]*k marat* ^{d}*A-nim šim-ta* (*?*) *. . .*
51 *. . . diš*(*?*) *gi-en ki-en-gi . . .*
52 *. . .* ^{mat}*Ak*[*kadi . . .*
53 *mu-un-DI-ni-ib . . .*
. . . li-iḫ-ta(*?*) *. . .*

REVERSE

1 *. . . ur-sag* ^{d}*pa-bil-sag . . .*
2 *. . . qarradu* ^{il}*pa-bil-sag . . .*
3 *. . . -e šu-im-ma-an-dib . . .*
4 *. . . iṣ-bat-ma*
5 *. . . ni gu-da-im-ma-an-*[*sá . . .*
6 *. . . sa i-mal-ma ṭa-biš . . .*
7 *e-gal-maǧ uš-ki-àg-a-ni-šu . . .*
8 *a-na e-gal-maḫ maš-tak na-r*[*a-mi . . .*
9 *bàr gal maǧ ba-si-in-gar-ri-eš NIG-mi . . .*
10 *ina pa-rak-ki ṣi-ri ra-biš uš-bu-ma*

11 *balag ku(g) ki-àg-ga-ni ^{d}NIN-ŠAR+NUN . . .*
12 *ba-lam-ga el-la ša i-ra-am-mu ^{il}NIN-SAR+NUN . . .*
13 *sir-ku(g) zag-sal la-la-ma(l)-la-ni gù-sil-mi-ni-i[b-bi]*
14 *za-ma-ri el-lu-ti ta-ni-ta ša la-la-a ma-la-a-at i-d[a-al-lal]*
15 *zu-ub ku(g) balag kù-gi šu-mu-un-tag-[ga].*
16 *ina up-pi ib-bi ba-lam-gi elli u-la-pa-tu-ši*
17 *lagar-ri-a mu-un-na-zi-zi e-ne-ra ^{d}nin-in-si-[na]*
18 *kale i-na tak-rib-ti šu-a-ti ša ^{il}Nin-kar-ra-ag*
19 *ana ^{d}En-lil ^{d}En-ki ^{d}Nin-maǧ-e mu-un-KU-ma e-[ne]*
20 *^{il}A-nu ^{il}Ellil ^{il}E-a u belit ile nu-uḫ-ḫ[u]*
21 *^{d}Nin-maǧ-e e-gal-maǧ ne-a ki-dur mi-ni-ib-dug-ga-ta*
22 *iš-tu ru-ba-tu ṣir-tu ina e-gal-maḫ šub-ta uš-ṭi-ib-bu*
23 *lugal-e gud mu-un-na-ab-gaz-e udu mu-um-na-ab-šar-ri*
24 *šar-ru alpe u-pa-laq-ši immere u-da-aš-ša-ši*
25 *làl ^{giš}kurun ulusin KAŠ+ŠUD mu-un-na-ab-bal-bal-e*
26 *di-iš-pa ka-ra-na u-lu-še-en-na ku-ru-un-na u-nag-ga-ši*
sir-erim ^{d}nin-in-si-na-ge
59 $^{(am)}$*mu-bi-im miḫri Nipur^{ki} Babili^{ki}*
a-na pi-i dup-pi ša-ṭa-ri ša Nadin ^{il}Nin-kar-ra-ag mar ^{il}Anušat-ba-ni ša-at-rat

TRANSLATION

1/2 . . . great . . . of Anu and Urash 3/4 goddess Ninsinna, daughter of Anu . . . may she be exalted. 5/6 When she goes forth from her splendid house . . . . 7/8 (to) her land, as the Sun-god surveys it, while he travels westward, 9/10 yearning for the avenues of her city, she makes for her city, 11/12 the spouse of the hero Pa-bil-sag goeth forth with joy, 13/14 (even) the beloved daughter of Damu, the faithful wife of Gunura. 15/16 The good *shedu*-genius follows her to Egalmakh. 17/18 The good *utuk*-genius, father of Ellil, walks on her right. 19/20 The good *lamu*-genius, lord of the divine *E-nam-nir*, walks on her left. 21/22 The Pillar-god, like unto the radiant sky, opens the way for her. 23/24 The divine *Shu-makh*, faithful messenger of *E-gal-makh*, precedes her. 25/26 In order to make clean for her lane and avenue, they are cleaning up the city. 27/28 He goes to the temple of Nippur, "bond of unity between heaven and earth." 29/30 With the festal lambs(?) he bathes, in the sanctuary(?) . . . he purifies(?) . . . 31/32 the king ruts both hands on his feet . . . 33/34 from the Euphrates the bright ushu, deeds shall joyfully be taken to Nippur. 35/36 With a measure of wine he has dedicated the vessel. Ea rejoiced . . . . 37/38 humbly he enters

the house of Ellil 39/40 he shall offer(?) Ishtar-cakes in the shining sanctuary of the house of Ellil. 41/42 to the great court, the court of Ellil, oxen and sheep he . . . . 43/44 The King in his royal dwelling for far-off days . . . . 45/46 Ellil his glorious appearance shall . . . . 47/48 Ellil joyfully . . . 49/50 Lady of Isin, daughter of Heaven, . . . fate(?) . . . . 51/52 . . . land of Akkad . . .

REVERSE

1/2 . . . hero *Pabilsag* . . . 3/4 . . . he shall seize . . . 5/6 . . . . he shall fill her . . . graciously(?) . . . 7/8 *Egalmakh* the beloved dwelling . . . 9/10 in the sublime shrine, they shall sit in stately manner. 11/12 On the holy lyre which *NIN-SAR-NUN(?)* . . . likes, 13/14 with sacred psalms, praises which are full of her splendor(?) they worship(?) 15/16 The sacred tambourine(?) the holy lyre they play for her . . . 17/18 the sacred psalmists with this sung litany of the Lady of Isin, 19/20 pacify Anu, Ellil, Ea, and the Great Lady. 21/22 When they have made pleasant the sojourn of the Great Lady in *Egalmakh*, 23/24 the king slaughters for her oxen, and offers to her sheep in abundance; 25/26 he pours out to her libations of honey, wine, *ulusin*-beer, sesame-wine.—Incantation of the Lady of Isin.—The lines thereof are 59, copy (of the text used in) Nippur and Babylon according to the tablet written by *Nadin-Ninkarrak*, son of *Anušat-bani*.

NOTES

Nin-in-si-na means the "Lady of Isin." It is a title of Gula. This is proved by the numerous references to her temple *Egal-makh* "the great palace," her temple in Isin. Cf. Luckenbill, *AJSL*, XXIV (1908), 302.

17/18. That Ellil is the son of an *utukku* is an interesting item. According to the creation-story, the first pair of gods was Laḫmu and Laḫamu. In Babylon as in Greece the earliest divinities were chthonian. The Olympians and the sky-gods came later. When Kronos is called the father of Zeus, it means that chronologically Kronos was worshiped before the latter; the same interpretation obtains here; chthonic spirits were worshiped before the "great gods."

19/20. *e-nam-nir*, "house of lordship," a deified temple.

25/26. Very appropriate, since Gula was a goddess of healing.

28. *irṣiti*, read *KI*. Text has *la*, evidently a scribal error.

29/30. The Semitic text says, "he shall wash with the *isittu*," a word which means "festival." The Sumerian text is not clear, but seems to refer to a ceremonial washing of female lambs previous to their sacrifice. One might compare one of the ceremonies of the Eleusinia, when the candidates for initiation bathed in the sea with little pigs which they offered afterward in sacrifice to Demeter.

31/32. *gun* means usually "load."

33/34. *dirig*=קלבא; cf. Muss-Arnolt, pp. 913–14.—The reading *uš* for the ideograph *GI*+*UŠ* is proved by the Semitic form *uššu* given in *SAI* 1481.—*u-di-tum;* cf. *u-di-it-tum AV* 2466 (a different ideogram). —We may compare this rite to the processions of dendrophorii in the mysteries of Cybele and Attis.

1–6. These lines have been partly reconstituted, with the help of No. 15.

3/4. *me-ur-i-i*=*na'adu;* cf. Br. 10458; *SAI* 7956.

9/10. *da-di*=*šananu*, Br. 6689. *šananu* means "to try to reach," hence our translation.

11. *ǧil* is a by-form of *ǧul*, "joy."

12, 16, 18, 20, 24. The variant has *i-lak*.

15. The last sign is *niš* in No. 16; the variant *eš* (No. 15) is better.

39/40. The reading of this ideogram is not known; perhaps it was *nindaba*. Since most words relating to temple worship were of Sumerian origin, we suspect *nindaba* to be a Sumerian loan-word Semiticized, meaning a portion or a gift (*ba*) of food (*ninda*). It is against the laws of language to derive *nindabu* from *nidabu*, but it is easy to see how *nidabu* is derived from *nindabu* by assimilation of *n*.

41. We take the third sign to be a variant of *KISAL* (Br. 5479).

REVERSE

7/8. The meaning *maštaku* for *uš* V (Delitzsch, *SGl.*, p. 58) is new. Cf. Delitzsch, p. 11, *s.v. am* II.

15/16. *zub* when written with a special ideogram means a kind of "wooden instrument." Cf. Delitzsch, *SGl.*, p. 226. Is *zu-ub* a phonetic spelling of it? For meaning tambourine for *uppu*, cf. Jensen, *KB*, VI, 1, pp. 391–92; Langdon, *Babyloniaca*, II, 112, *SBP*, p. viii. We should like, however, to suggest for *zub*=*uppu* the meaning "plectrum," "thumbpiece," and translate "with the sacred plectrum they play on the holy lyre."—*mu-un-tag*, No. 16, has *mu-e-tag*. The variant, No. 15, rev. 1, gives a better form, *mu-un-tag*.

17. For reading *lagar, labar,* cf. Langdon, *Babyloniaca*, II, 112, *SBP*, p. vii, n. 3.

11/12. On *balag*, cf. Delitzsch, *SGl.*, p. 64; Frank, *Stud. z. bab. Rel.*, pp. 230–31; Langdon, *Liturgies*, p. xxxii. A relief depicts a lyre with a bull upon its frame. Cf. *RA*, 9. 89; thus are to be explained Gudea, Cyl. A 28, 17; Reissner, *SBH*, 92*a* 18.

13/14. End of line restored after K. 6110, res. 4 (Langdon, *Liturgies*, No. 95); Zimmern, *KL*, 200, 16.

25/26. *ulusin* (in Semitic *ulušennu*, evidently a loan-word) is some kind of drink. The reading *ulusin* for the ideogram *KAŠ-AŠ-ŠUD* is given by the Semitic version, and this is made more probable by *SAI*, 3501 where *KAŠ-AŠ-AM* (*ulusin*)=*ulušinnu*. On *ulušennu*, cf. Langdon,

AJSL, XXX, 288–89, where the meaning "pistacea-wine" is proposed. I doubt whether such a drink can be prepared.[1]

31 ff. The same scribe wrote No. 16 and No. 14 in the same year. He had been dedicated to Gula, as his father had been to Ninib, her consort.

IV. AN INCANTATION TO THE LADY OF ISIN

The text of No. 41 (p. 72) is very similar to DT 48 (Craig, *RT*, p. 18), already translated by Martin, *Textes religieux* (1903), p. 71 With the help of DT 48, much can be restored in Ebeling's text.

1 *En* ^{d}*Nin-i*[*n-si-na ama . . . . ge*]
2 ^{il}*Nin-kar-r*[*a-ak um-mi . . .*]
3 ^{d}*Nin-ti* (*DIN*)*-ug-ga* [*ama sig-gig-ga-ge*]
4 ^{il}*Nin-ti-ug um-mi ṣal-mat qaq-*[*qa-di*]
5 ^{d}*Ba-u tu nam-til-la šub-ba sag-gig-*[*ga-ge*]
6 ^{il}*Ba-u na-da-at ši-pat ba-la-ṭi a-na ṭi-*['*-i*]
7 ^{d}*Da-mu lu-kud-da-sa-keš-da-ge*
8 ^{il}*Da-mu bu-a-nu bat-qu i-kaṣ-*[*ṣa-ru*]
9 ^{d}*Gu-nu-ra šid-du kalam-ma-ge*
10 ^{il}*Gu-nu-ra pa-qi-da-at ma-a-ti*
11 ^{d}*Šu-maǧ agrig E-kur-ra-ge*
12 ^{il}*Šu-maḫ ab-rak-kat E-kur*
13 ^{d}*Ama šu-ǧal-bi ama nig-nam-gal-la-ge*
14 ^{il}*Ama-šu-ḫal-bi ummi šik-na-at na-piš-*[*tim*]
15 ^{d}[*Tu*]*-ne-in-tu-ba-za sukal-maǧ sag e-gal-mag-*[*ge*]
16 ^{il}*Tu-ne-in-tu-ba-za suk-kal-lu ṣi-ru ša ki-rib* [*e-gal-maḫ*]
17 *sag-gig* [*eme*]*-gig sag-gig* [*libiš-gig*]
18 *mu-ru-uṣ qaq-*[*qa-di mu*]*-ru-uṣ lišani mu-ru-uṣ lib-bi ki-*[*is lib-bi*]

TRANSLATION

1/2 Incantation. (By) the Lady of Isin, mother of . . . 3/4 (By) *Nin-ti-ug-ga*, mother of the black-headed race, 5/6 (By) *Bau* who throws a life-giving incantation on him whose head wanders, 7/8 (By) *Damu* who joins together the broken limbs, 9/10 (By) *Gunura* who watches over the land, 11/12 (By) *Shu-makh*, overseer of E-kur, 13/14 (By) the Mother *Shu-khal-bi*, mother of those to whom life has been appointed, 15/16 (By) *Tu-ne-in-tu-ba-za*, noble minister who is within *Egalmakh*, 17/18 (let) headache, disease of the tongue, internal disease, insanity . . . (be driven away?).

[1] Probably *ulušin* is to be derived from עֲרֹשִׁין, "endives" or "chickory." In that case *ulušin* would be a beverage resembling coffee.

NOTES

5/6. DT 48 reads *šàg* ("heart") instead of *sag* ("head"). May we infer from this that the Sumerian texts of the incantations were committed to memory, and that slight differences of pronunciation, due to consonantal changes, gave rise to this remarkable variant? The Semitic translator of DT 48 translates rightly *šàg-gig, ki-iṣ lib-bi*, "troubled in his heart," i.e., insane. The Semitic translator of Ebeling's text uses *ṭi-'-u*, which is not to be translated "erysipelas" (M.A. 348*a*), but "madness." The root is evidently טעה (Heb. and Syr.), "to wander."

7/8. Instead of *keš-da*, DT 48 has *RU-RU* (*UL-UL*), which must have been read *kešda*.

9/10. The reading *šid-du* for *SID-KAK* is probable: *šid=paqidu*, Delitzsch, *SGl.*, p. 260; *du=elu*, "to be high," Br. 5252; *banu*, "to build," Br. 5248; *šid-du* would then be overseer—more especially the overseer of a building.

11/12. Instead of *Šu-maǧ*, DT 48 has *Ama-šu-maǧ*, mother *Šu-mag*. The names of the five attendant genii (*utug*) of Gula are given in *CT*, XXIV, 36, 44–48, as ^{d}*Nam-maǧ*, ^{d}*Šu-maǧ*, ^{d}*Šu-ǧal-bi*, ^{d}*Tu-ne-in-KA-ba-šag*, ^{d}*Ne-in-KA-ša(g)*. *Šu-maǧ* and *Šu-ǧal-bi* are referred to in our text. *Tu-ne-in KA-ba-ša(g)* is evidently identical with *Tu-ne-in-tu-ba-ša(g)* (variant *za*) and it ought to be read accordingly.

15/16. Instead of *Tu-ne-in-tu-ba-za*, the later text DT 48 had *Tu-ne-in-tu-ba-ša(g)*. This change of z to š, paralleled by the change of s to š in the fifth line, is another trace of the tendency to harden the sibilants in late Sumerian.

17/18. The end of the incantation is lost. It was evidently an order to the diseases enumerated to abandon the patient.

PHOTOMOUNT
PAMPHLET BINDER
PAT. NO.
877188
Manufactured by
GAYLORD BROS. Inc.
Syracuse, N. Y.
Stockton, Calif.

PJ3785 .M47
Studies in religious texts from Assur
Princeton Theological Seminary-Speer Library
1 1012 00027 4490